English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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The Meaning of 'La ilaha illa Allah'

All praise is due to Allah alone and may peace and blessings be upon the Noblest of the messengers, our Prophet Muhammad, his family, his Companions, Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them in the best manner until the Day of Resurrection.

I have read the article written by our brother in Islam, the eminent Shaykh `Umar ibn Ahmad Al-Millibary **on the meaning of 'La ilaha illa Allah'. I read the explanation of the shaykh thoroughly on the three points of view regarding its meaning. The definitions are as follows:**

First, it means that there is no deity truly worthy of worship except Allah.

Second, that there is no deity truly worthy of obedience except Allah.

Third, that there is no god but Allah.

The correct definition, as he stated, is the first which is clarified in the Book of Allah (may He be Praised) many times. For instance, Allah (may He be Praised) states,﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾**and,**﴿ And your Lord has decreed that you worship none but Him. ﴾**He (may He be Praised) also states,**﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾**and,**﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾

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There are many Ayahs (Qur'anic verses) to this effect. Moreover, this is the meaning that the polytheists understood from 'La ilaha illa Allah', when the Prophet (peace be upon him) called them to it, saying:﴿ O my people, say 'La ilaha illa Allah', to succeed. ﴾

They denied it and haughtily rejected to accept him because they understood that it contradicts their forefathers' worship of idols, trees and stones and their deification, as Allah (Glorified and Exalted be He) mentions in Surah (Qur'anic chapter) Sad,﴿ And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad صلى الله عليه وسلم) is a sorcerer, a liar. ﴾﴿ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴾

In Surah Al-Saffat, Allah (may He be Praised) states concerning the polytheists,﴿ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴾﴿ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴾**This indicates that the polytheists understood that the meaning of 'La ilaha illa Allah' superseded their deities and necessitated dedicating their acts of worship to Allah Alone. Thus, when one of them embraced Islam, he gave up Shirk (associating others with Allah in His Divinity or worship) and dedicated acts of worship to Allah Alone. Had 'La ilaha illa Allah' meant only that there is no god but Allah, or that there is none worthy of obedience but Allah, they would have never rejected it. That is because they already knew that Allah is their Lord and Creator Who must be obeyed in the orders they believed to come from Him (may He be Praised). Rather, they believed that worship of idols, prophets, angels, righteous people, trees and the like were their intercessors with Allah and brought them closer to Him. Allah (may He be Praised) says,**﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴾

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Allah (may He be Praised) refuted this and replied to them, stating,﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴾**He (Glorified and Exalted be He) also states:**﴿ The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. ﴾﴿ Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh

only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." ﴿

The pagans admitted that they worshiped others only to bring them near to Allah, but Allah (may He be Praised) responded to this, ﴾ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿

Allah (may He be Praised) declared that they are both liars in the claim that their deities bring them near to Allah, and disbelievers because of committing this act. There are many Ayahs that support this meaning.

All praise be to Allah, Lord of the worlds. May peace and blessings be upon our Prophet Muhammad, his family, his Companions, Tabi`un and those who followed them in the best manner until the Day of Resurrection!

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Essence of Tawhid and Shirk

Praise be to Allah, Lord of the Worlds. No aggression shall be except against oppressors. May peace and blessings be upon the Slave of Allah, His Messenger, the best of His creatures, and His Trustee over His revelation, our Prophet, Imam, and Messenger, Muhammad ibn `Abdullah ibn `Abdul-Muttalib, the Hashemite, the Arab, Al-Makky (from Makkah), and then Al-Madany (from Al-Madinah). May Allah's Peace and Blessings be upon his family, Companions and those who adopt his way and follow his guidance till the Day of Resurrection!

Indeed, Allah (Exalted be He), created the jinn, mankind, and so on, to worship Him Alone, without ascribing partners to Him. Allah (Exalted be He) also sent His messengers to show this aim, call people for it, elaborate on it, and illustrate all that conflicts with it. This is why divine books were revealed and Allah's messengers (peace be upon them) were sent to the jinn and mankind. Allah (May He be Praised) made the worldly life a way leading to the Hereafter. Those who adhere to the worship of Allah and Tawhid (belief in the Oneness of Allah) and follow His messengers (peace be upon them) will move from the place of deeds, namely, the worldly life to the abode of reward, namely, the Hereafter, which is the abode of bliss, unalloyed pleasure, honor and genuine happiness. Those whom Allah (Exalted be He) blesses with paradise will never die and their clothing and youthfulness will never fade. They will be in an eternal blessing, unfailing health, continuous youthfulness, and peace of mind. A caller from Allah (May He be Glorified and Exalted) will call them, (O people of Paradise! You are to live (therein) and you will never die; you are to stay healthy therein and you will never

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fall ill; you are to stay young and you will never become old; you are to be in a constant bliss and you will never feel miserable.) This is the way the people of Paradise will live. They will be given all that they desire or demand. ("An entertainment from (Allâh), the Oft-Forgiving, Most Merciful.") They will see Allah's Honorable Face (May He be Glorified and Exalted) as He (glory be to Him) wills.

However, those who do not obey Allah's Messengers (peace be upon them) in this life and follow their vain desires and the temptations of Satan, will move to the abode of punishment, which will be for them a place of humiliation, loss, torture, pain and Hell. Those whom Allah (Exalted be He) has predestined to be among the people of the Hell will be in unceasing torment and misery. Allah (Exalted be He) says, (Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.) Allah (Exalted be He) also says, (Verily whoever comes to his Lord as a Mujrim (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.) and, (And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!) and, (and be given to drink boiling water so that it cuts up their bowels) The worldly life is the place of deeds that draw us near to Allah (May He be Glorified and Exalted) by the means that pleas Him. In this life, we should spare no effort to keep the self away from anything that displeases Allah (glory be to Him). It is, in fact, the time of learning and cooperation in righteousness and piety along with recommending one another to hold fast to and persist on the truth. Allah (may He be Praised and Exalted) says, (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).) (I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).) (Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.)

Allah (glory be to Him) created the jinn and mankind

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in order to worship Him (May He be Glorified and Exalted). He did not create them because He needs them, for He (may He be Praised) is Self-Sufficient and He is not in need of anything. He says, (O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise.) (If He willed, He could destroy you and bring about a new creation.) (And that is not hard for Allâh.) Allah (Exalted be He) never created the jinn and mankind in order to obtain their support but He (may He be Praised) created them for a great wisdom; to worship, glorify, and to fear and praise Him (May He be Praised) with all that He is worthy of as well as to learn the Divine Names and Attributes and praise Him with them. They are intended to offer what Allah (Exalted be He) loves of words and actions, be grateful to Allah (Exalted be He) for the Grace He bestows on them and be patient with the afflictions they may face as they fight in the cause of Allah (Exalted be He) which is the best of deeds as indicated by Hadiths. Moreover, people should contemplate on Allah's Greatness and what is required of them regarding their Lord. Allah (Exalted be He) says,

(It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.) and, (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) and, (Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.) We should remember the purpose of our creation and be aware that we will not remain in this worldly life forever; but we will move to another life to be accounted for our endeavors. Death may even overwhelm a person while he is young and yet to be held accountable.

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This is for a certain wisdom.

The world contains both good and evil, righteous people and wicked ones, sadness and happiness, harm and usefulness, illness and health, richness and poverty, disbelievers and believers, sinners and virtuous people as well as things that are created for the benefit of the jinn and mankind. Allah (Exalted be He) says,﴿ He it is Who created for you all that is on earth. ﴾

Again, we emphasize that the purpose of the creation of jinn and mankind is to glorify and obey Allah (Exalted be He) in this life, revere His commands and prohibitions, worship Him (may He be Praised and Exalted) by observing His commands and avoiding what He forbade, seek Him when we are struck with afflictions and complaints, ask Him alone for Ghawth (source of succor), and call for His help in everything and every matter in this world as well as in the Hereafter.

In fact, understanding the concept of Tawhid is the most important matter and it is the aim of creation along with revering Allah's orders and prohibitions, devoting all acts to Allah, calling for His help in both religious and worldly affairs, and following what has been revealed to His messengers (peace be upon them) with complete comfort and love of the divine commandments, dislike of the forbidden matters, hopefulness of Allah's Mercy and fear of His punishment.

Allah's messengers (peace be upon them) were sent to inform people of this truth and to educate them in what is obligatory and what is forbidden, so that people will not say, "There came unto us no bringer of glad tidings

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and no warner." The messengers were sent to the people, bearing glad tidings and warning. Allah (may He be Praised) says,﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾and,﴿ Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. ﴾and,﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾

The mission of the messengers is to direct the jinn and mankind to what has been revealed to them, show them the ways that lead to salvation, warn them against the ways that lead to destruction and establish the evidence against them to leave them with no excuse. Allah (may He be Praised) prescribed the acts of worship because He loves to be praised and worshiped. Therefore, He praised Himself with what He is worthy of and He dislikes evil-deeds, so He prohibits sins whether they are committed openly or secretly.

Therefore, a Muslim should exalt and praise Him as He deserves. All Praise is due to Allah in the first (i.e. in this world) and in the last (i.e. in the Hereafter). A Muslim should make use of the means that Allah (Exalted be He) made permissible for him, keep away from His Prohibitions and abide by His Limits obeying Him (may He be Praised) and all that was revealed to the messengers (peace be upon them).

Moreover, learning religious knowledge and identifying the wisdom of creation as well as being patient with them are extremely beneficial. It helps the Muslim to offer the obligatory acts on the basis of knowledge and deep insight. The Prophet (peace be upon him) said,﴿ If Allah wants to do good to a person, He makes him understand the religion. ﴾and,﴿ He who follows a path in quest of

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knowledge, Allah will make the path of Paradise easy to him. ﴾Both Hadiths are related by Muslim in his Sahih (compilation of authentic Hadiths).

In fact, the greatest and most important matter is to believe in the Oneness of Allah (may He be Praised) and avoid ascribing partners with Him (Glorified and Exalted be He). This is the basis of Islam, which is the religion of all the messengers from the first to the last.

Indeed, this is the basis of the religion of Islam as well as the religion of all the messengers from the first, Noah, until the seal of the prophets, Muhammad, (peace and blessings be upon them). By the same token, Islam is the religion of all the messengers. Allah (Exalted be He) does not accept from anyone a religion other than it.

The word 'Islam' indicates submission to Allah (Exalted be He), humbling oneself to Him, worshiping Him, and obeying His commands. This is the essence of Tawhid, which is to be completely devoted and submitted to Allah (Exalted be He). The true Muslim, who understands Tawhid, is the one who submits himself to Allah, devotes his deeds solely to Him, and directs his heart to Allah (Exalted be He) in secret and open, in fear and hope, in sayings, deeds, and in everything.

Allah (may He be Praised) is the true God Who is worthy of being worshiped, obeyed, and glorified. There is no God but Him and no Lord other than Him.

However, Shari`ahs (revealed Messages) may differ. Allah (Exalted be He) says,﴿ To each among you, We have prescribed a law and a clear way. ﴾The religion of Allah (Exalted be He) is one, which is Islam and it is manifested in seeking Allah alone with worship including supplication, fear, hope, reliance, longing for His mercy, and fear of His punishment. Allah (Exalted be He) says,﴿ And your Lord has decreed that you worship none but Him. ﴾It means that Allah (Exalted be He) commands not to

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worship anyone other than Him. Allah (Exalted be He) says,﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾Allah (Exalted be He) ordered His servants to say and acknowledge this.

Moreover, Allah (Exalted be He) taught them how to praise Him. He, the Exalted, says,﴿ All the praises and thanks be to Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾﴿ The Most Gracious, the Most Merciful. ﴾﴿ The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) ﴾Allah (Exalted be He) teaches His servants how to praise Him, then He says,﴿ You (Alone) we worship ﴾Allah (Exalted be He) directs them to this, so that they may praise Him with His Deserved Attributes, confessing that He is the Lord of the worlds, the One Who does good to them, and confers His Blessings upon them and that He is the Most Gracious, the Most Merciful and the Only Owner of the Day of Resurrection. All this is true for our Lord (Glorified and Exalted be He).

The Allah (Exalted be He) says,﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾The Ayah (Verse) means that we worship You Alone and You, Alone, we ask for help. There is neither Lord nor Supporter other than You. Indeed, everything good that occurs by people is from Allah, for He is the One Who guides them to it, prepares them for it, helps them to do it and gives them the ability to do it. Allah (Glorified and Exalted be He) says,﴿ And whatever of blessings and good things you have, it is from Allâh. ﴾He (May He be Praised) is the One Who blesses His creatures with favors and helps them. He is the One Who is

rightfully worthy of worship (May He be Glorified and Exalted).

Therefore, every grace that comes to a person at the hand of a young, old, slave or free person, is from Allah's Blessings (Glorified and Exalted be He), for He is the One Who provides it and makes it possible to you. He is the One Who creates the person who brings it to you and promotes him to bring it and gives him the power, the heart, and the mind and makes that person resolve to bring it to you.

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Every blessing is from Allah (Exalted be He) regardless of the means by which it comes to man. Indeed, Allah (may He be Exalte) is the One who is rightfully worthy of worship. He is the Creator of humankind, the One Who blesses them with bounties and the One Who judges between them in the worldly life and in the Hereafter. He is the One Who is described with the Attributes of Perfection and is far above the attributes of imperfection. He is One in His Lordship, One in His Divinity, and One in His Names and Attributes (May He be Glorified and Exalted). Allah (May He be Praised) entails all aspects of Tawhid. He, Alone, Who creates His servants, prepares their life for them, provides them with sustenance and arranges their affairs while no one shares this with Him (May He be Praised and Exalted). Allah (May He be Glorified and Exalted) says,﴿ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things. ﴾and,﴿ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴾and,﴿ Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember? ﴾﴿ To Him is the return of all of you ﴾and so on.

Allah Alone is worthy of worship, owing to His perfect blessing and benevolence. He disposes of the affairs of all creatures and guides them. He Alone is the Creator, the All-Provider, and the Perfect in Self, Attributes, and Names. Thus, He deserves worship and submission of all His servants. `Ibadah (worship) means submission and humility. Religion is called `Ibadah, because the person who adopts a religion offers the rites of that religion with submission and humility before the one whom he worships. So, Islam was called `Ibadah.

In the etomology of `Ibadah, the Arabs said "tareeq mu`abbad" means a paved way frequently treaded by people so that it became marked. In describing a camel, the Arabs said "ba'eer (camel) mu`abbad", i.e. a mount that has been frequently used in travel.

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So it becomes known and marked for this task.

`Abd, i.e. a slave, refers to the one who submits to Allah (May He be Exalted) and avoids Allah's Prohibitions. Indeed, the more a slave knows about Allah (Exalted be He) and has perfect faith in Him, the more he offers acts of worship perfectly. On this basis, Allah's messengers were the most perfect slaves of Allah (Exalted be He) and they worshiped Him the best due to their knowledge and glorification of Him more than anyone else. May Allah's Peace and Blessings be upon them!

Therefore, the best characteristic by which Allah (Exalted be He) described His Messenger, Muhammad (peace be upon him) was being a Allah's slave. Allah (may He be Praised) says,﴿ Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey ﴾and,﴿ All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad صلى الله عليه وسلم) the Book (the Qur'ân)﴾ and﴿ And when the slave of Allâh (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord - Allâh) in prayer ﴾and so on.

To be a slave of Allah is a great and honorable rank. Allah (may He be Praised) endowed His messengers with an extra honor, which is the Message that was revealed to them. Therefore, they acquired two kinds of honor; the prophetic message and being Allah's Special Slaves. Indeed, Allah's messengers (peace be upon them) are the most perfect persons in terms of worship and piety followed by the 'sincere servants' (Siddiqun) who were the foremost to believe in Allah (Exalted be He) and His messengers, adhered to His commandments and became the best people after the prophets, like Abu Bakr Al-Siddiq (may Allah be pleased with him). Abu Bakr Al-Siddiq was the most sincere and perfect person after the Prophet (peace be upon him), because of his honor, piety, precedence in good deeds and observance of the teachings of Islam as well as the fact that he was the companion of Allah's Messenger (peace be upon him) in the cave who helped the Prophet (peace be upon him) as much as he could. May Allah be pleased with him!

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To summarize, the ranks of slaves and prophets are the noblest. If the honor of prophethood came to end then there remained the rank of Siddiqiyah, i.e. being a Siddiq (sincere servant to Allah) by sincerely worshiping Allah (Exalted be He).

Allah's messengers (peace be upon them) were the most perfect persons with regard to faith, righteousness, piety and guidance owing to their perfect knowledge, worship, and submission to Allah (May He be Glorified and Exalted). They are followed by the sincere servants (Siddiqun), the martyrs, and then those who are righteous. Allah (Exalted be He) says,﴿ And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه)), the martyrs, and the righteous. And how excellent these companions are! ﴾It is prerequisite to believe in the prophets in order to have pure faith in the Oneness of Allah (Exalted be He). That is why the prophets called people to believe in Allah (Exalted be He) at first and then to believe in them as Allah's messengers.

Thus, there are two points required: (i) to believe in the Oneness of Allah and to be sincere in worshiping Him; and (ii) to believe in Allah's messengers (peace be upon them).

Therefore, whoever believes in the Oneness of Allah but denies the messengers is a disbeliever and whoever believes the messengers but does not believe in the Oneness of Allah is also a disbeliever.

Differences may occur in the Shari`ahs (revealed teachings and laws) whereas there have never been any discrepancy between the messengers with regard to the Oneness of Allah, being sincerely devoted to Him and ascribing no partners to Him. The messengers knew no difference in all the revealed religions. Indeed, there is no Islam, religion, guidance, or salvation except by having firm belief in the Oneness of Allah, ascribing no partners with Him in worship and believing in all that was conveyed by the messengers of Allah (peace and blessings be upon them).

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Moreover, whoever believes in the Oneness of Allah but does not have belief in Nuh (Noah) at his time, Ibrahim (Abraham) at his time, or other prophets such as Hud (the prophet Hud), Salih (the Prophet Salih), Isma`il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), or who followed them until our Prophet Muhammad (peace be upon them) at their times, becomes a disbeliever unless he believes in the

prophets along with believing in the Oneness of Allah (Glorified and Exalted be He).

Islam at the time of Adam was represented in having firm belief in the Oneness of Allah as well as following the Shari`ah of Adam (peace be upon him). Islam at the time of Nuh was to believe in the Oneness of Allah along with following the Shari`ah of Nuh (peace be upon him). Likewise, other prophets, including Prophet Muhammad (peace be upon him) is established in having belief in the Oneness of Allah along with believing in what was revealed to Prophet Muhammad (peace be upon him) and following his Shari`ah.

The Jews and Christians do not believe in Prophet Muhammad (peace be upon), so they are disbelievers even if some of them have faith in the Oneness of Allah. They are disbelievers according to the consensus of the Muslims, for they do not believe in Muhammad (peace be upon him). Moreover, if a person does not believe in the Message revealed to Prophet Muhammad (peace be upon him) in full, such as the belief in everything except in the prohibition of adultery or sodomy, thinking that adultery or sodomy is permissible, is a disbeliever and his blood is violable according to the prescribed penalty agreed upon by all Muslim scholars after setting the religious proof against them if the person is ignorant of that. Thus, the mere belief in the Oneness of Allah avails him nothing, because he belies the messengers and consequently some of Allah's Message.

Moreover, if someone has belief in the Oneness of Allah and Allah's Messengers (peace be upon them) but mocks or belittles a prophet, they become disbelievers. Allah (Exalted be He) says,﴿ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾The opposite of having faith in the Oneness of Allah is Shirk, which means ascribing partners to Allah (Exalted be He). A poet said:

"Opposite matters distinctly unveil each other..." and another said: **"things get distinguished by contraries"**

Shirk is the opposite of Tawhid revealed by Allah (Exalted be He) to His messengers (peace be upon them). Shirk includes associating partners with Allah in worship, in His Lordship, or in His management of the affairs of the people or belying Allah's messengers in what they said or did.

Tawhid is the correct meaning of the Testimony of Monotheism, i.e. La ilaha illa Allah (there is no deity but Allah). This testimony denies offering worship to anyone but Allah and proves it is for Allah Alone. Allah (Exalted be He) says,﴿ That is because Allâh, He is the Truth, and that which they invoke besides Him is Al-Bâtil (falsehood, Satan and all other false deities) ﴾and,﴿ So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh) ﴾and,﴿ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴾and,﴿ And Allâh said (O mankind!): "Take not ilâhain (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh (God). ﴾

The true meaning of Tawhid is to worship Allah alone on grounds of belief, truthfulness and action, to have deep belief that worshiping anyone other than Him is invalid, and that whoever does so is a Mushrik (one who associates others with Allah in His Divinity or worship) and he must disavow Mushriks. Allah (Exalted be He) says,﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾and,﴿ And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, ﴾﴿ "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me." ﴾Thus, Ibrahim (peace be upon him) disavowed those who worshiped any other than Allah and the things they worshiped.

However, Tawhid is realized through seeking Allah alone with worship, disavowing worship of and worshipers of other than Him, believing in the invalidity of Shirk. It is obligatory on all those who worship Allah (Exalted be He) from the jinn and humankind to seek Him alone with worship and to establish the duty of Tawhid which is enforcing Allah's Shari`ah. Indeed, Allah (May He be Praised and Exalted) is the Ruler in this worldly life by His Shari`ah and in the Hereafter by Himself (May He be Praised) and this is part of Tawhid to have firm belief in that. Allah (May He be Glorified and Exalted) says,﴿ The decision is only for Allâh ﴾and,﴿ So the judgement is only with Allâh, the Most High, the Most Great! ﴾and,﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾

Therefore, offering some acts of worship to Awliya' (pious people), prophets, the sun, the moon, the Jinn, angels, idols, trees, and so on, is inconsistent with Tawhid and nullifies it.

Allah (May He be Praised) sent His Prophet Muhammad (peace be upon him) and the prophets before him to nations who worshiped things other than Allah (Exalted be He), such as prophets, righteous persons, trees, stones, idols, and stars. All the prophets called their people to believe in Allah and His Oneness and to say La ilaha illa Allah (the Testimony of Tawhid), disavowing all that contradicts this faith, those who worship other than Allah as well as the objects they worshiped. Allah (glory be to Him) says,﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾

By this, you know that what is done around the graves that are worshiped beside Allah (Exalted be He), such as the grave of [Al-Sayyid] Al-Badawy and Al-Husayn in Egypt and the like as well as what some ignorant pilgrims may do at the Prophet's grave by seeking help over enemies and complaining to him, are forms of worshiping other than Allah (May He be Glorified and Exalted). It is like the Shirk of the first periods of ignorance. There are Sufis who believe that some Awliya' are capable of administering the universe and managing the affairs of the world even though this is major Shirk with regard to Allah's Divinity.

Some think that some people have a direct relation with Allah (Exalted be He). Consequently such servants believe that they do not have to follow

Muhammad (peace be upon him) or that they know the unseen, and are able to control other things. Indeed, this is major disbelief in

Allah, rendering its doer out of the fold of Islam if he is a Muslim.

Tawhid, Islam, faith or salvation can only be achieved by seeking Allah (Exalted be He) alone with worship and believing that He is the Possessor of the kingdom and the One Who manages the affairs of His creatures; He is Perfect in His Self, Attributes, Names and Actions; He is the Lord of the universe and there is no partner with Him or anyone to prevent His Judgment.

This is Tawhid which is the religion of all the prophets and the meaning of Allah's Saying, ﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿ The Ayah (Verse) means that (Allah) is the One Who we believe in His Oneness, obey, hope and fear. Commenting on the Ayah, Ibn `Abbas (May Allah be pleased with them) said, "We worship, hope and fear You Alone."

We seek Allah's Help to help us obey Him in all our affairs. Worship is to believe in the Oneness of Allah, be sincerely devoted to Him in fulfilling His Commands and abandoning His prohibitions; to have perfect belief that He is worthy of worship, the Lord of the Worlds, the Owner of everything, the Creator of everything and Perfect in His Self, Names, Attributes and Actions, and that He has no deficiency, default or partner in any of this (May He be Praised Exalted). For Him is Absolute Perfection in everything (May He be Glorified and Exalted).

Thus, it is evident that a Muslim must believe in all the Messengers and all that was revealed to them, including

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Prophet Muhammad (peace be upon him). However, if someone devotes their worship to Allah (Exalted be He), believes in His Messengers (peace be upon them) and especially Prophet Muhammad (peace be upon him), follows His Shari`ah (Islamic Law), stands firm in the teachings of Islam but in the meantime commits one or more things that nullify Islam, their worship is nullified and their deeds will not benefit them.

For example, if someone believes in Prophet Muhammad (peace be upon him) and his whole mission and follows his Shari`ah, but says: 'Musaylamah, who rebelled and massed people in the battle of Yamama against the Muslims and was fought by the Companions during the Caliphate of Abu Bakr Al-Siddiq, is a messenger like Muhammad (peace be upon him),' they will be disbelievers and their faith will become null and void. Likewise, their good deeds will be nullified, even if they used to offer Salah (prayer) during the night and fast during the day.

This is because they commit one of the violations that nullify Islam, namely believing in Musaylimah Al-Kadhdhab i.e. the Liar. This falsehood includes belying Allah (May He be Glorified and Exalted) Why says: ﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴿ Moreover, this includes belying the Messenger of Allah (peace be upon him) who said in Mutawatir Hadiths (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that Prophet Muhammad (peace be upon him) is the Last Prophet, so, there is no prophet after him.

Likewise, if someone offers Sawm (fasting) during the day and Salah during the night, observes different acts of worship, seeks Allah Alone with their worship and follows Allah's Messenger (peace be upon him) then once they dedicate some of their worship to someone or something other than Allah, such as offering certain worship for a prophet, a Waliy (a pious person), an idol, the sun, the moon or a star e.g. through supplication, seeking help and victory over enemies, all their works are in vain until they repent to Allah (Exalted be He).

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Allah (Exalted be He) says, ﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿ and, ﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿

Similarly, if someone believes in all Allah's message but denies the prohibition of adultery, sodomy, or intoxicating beverages, they will be disbelievers even if they do every good deed, because allowing forbidden matters that are known to everyone renders the person outside the fold of Islam. Thus, their good deeds and Tawhid will be useless in this case according to the agreement of all Muslim scholars.

Equally, if someone said that Nuh, Hud, Salih, Ibrahim, Isma`il, or any other prophet is not a prophet, they become non-Muslims and all their good deeds become invalid, for they belie Allah (May He be Praised) concerning what He mentioned about these prophets (peace be upon them).

Likewise, deeming as unlawful what Allah (Exalted be He) regards as lawful in spite of having Tawhid, sincerity and faith in the Messengers renders the person outside the fold of Islam. For example, if someone claims that they prohibit eating the meat of camels, cows, and sheep that Allah (Exalted be He) makes lawful and is agreed upon by scholars to be lawful, they will be regarded as apostates after showing them the evidence of the case if they are ignorant of it.

Also, if someone says that wheat, barley, or anything that is allowed to be consumed, is prohibited or says that a daughter or sister is allowed to be married to their unmarriageable kin, they become non-Muslims even if they pray and fast and offer all acts of worship, because deeming unlawful what is lawful renders the person outside the fold of Islam.

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Allah (Exalted be He) says, ﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿

Unfortunately, we are living at a time when ignorance and lack of knowledge are running rampant. People have ever-growing interest in sciences other than religious sciences and become occupied with worldly matters so that their awareness of Allah (Exalted be He) and His religion become weak. These things took them away from religious knowledge. You may find most scientific talks are concentrated on financial subjects whereas comprehending matters of religion and learning Shari`ah and Tawhid are neglected and abandoned.

Therefore, one should pay attention to this matter and be interested in the Book of Allah and the Sunnah of His Messenger (peace be upon him). One should study and consider them in order to understand the meaning of Tawhid, Iman, and Shirk and to be well-acquainted with religious knowledge. Understanding the texts of the Qur'an and Sunnah makes one realize the ways to Paradise and Salvation from Hellfire. This is especially true when a person is keen to attend religious sessions and study under pious scholars in order to gain knowledge and spread useful knowledge to others and be aware of the religion.

There are two major categories of Shirk: major Shirk and minor Shirk.

Major Shirk contradicts Tawhid and Islam. It also invalidates good deeds, because those who commit it are consigned to Hellfire. This applies to every act or saying that is proved to be an act of disbelief, such as calling on the dead or idols for help, deeming forbidden things as lawful and vice versa, or belying the Prophets. These acts and the like nullify one's good deeds and render the person an apostate from Islam, as elaborated

previously.

Allah (Exalted be He) says in Surah (Chapter) of Al-Nisa', ﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. ﴾ The Ayah indicates that Shirk is not forgiven while any other sin is left to Allah's Will; He may forgive or punish in parallel to the bad deeds when one dies without showing repentance for them. Allah (Exalted be He) may take a person out of the Hell and admit him to Paradise. This is the doctrine of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). This is contrary to Khawarij (separatist group that believes committing a major sin amounts to disbelief), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and those who followed their way.

There is another Ayah in Surah Al-Zumar in which Allah (Exalted be He) uses general words; He (may He be Praised) says, ﴿ Say: "O `Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. ﴾ Scholars said that this Ayah talks about those who showed repentance whereas the Ayah of Surah Al-Nisa' speaks of people other than those who repent, i.e. those who die while having committed Shirk and other wrong deeds. The Ayah of Surah Al-Nisa' reads, ﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾

As for the one who dies after committing sins other than Shirk, such as adultery, while he believes that these sins are prohibited and does not regard them as unlawful, but he dies before he shows repentance, this person is left to Allah's Will; He (glory be to Him) may forgive him and admit him to Paradise for he comprehended Tawhid and Islam and may also punish him in accordance with the bad deeds he committed, such as adultery, consuming intoxicant beverages, disobedience of parents, severing kinship ties or other major sins as shown previously.

However, the Khawarij maintain that a person who commits a major sin is to stay in Hell eternally and by this he is a non-Muslim. The opinion of the Khawarij is approved by the Mu`tazilah concerning his eternal abode in Hell. However, the moderate position of Ahl Al-Sunnah Wal-Jama`ah differs from that. They maintain that a person who commits adultery, theft, disobedience to parents and other major sins is neither a non-Muslim by this nor will he stay in Hell eternally as long as he does not believe it is lawful to commit these sins. The doctrine of Ahl Al-Sunnah wal-Jama`ah states that such wrongdoers are to be left to Allah's Mercy as we said. In fact, these are very important matters that should be known and recognized by Muslims, for they are among the principles of `Aqidah (Islamic Creed).

A Muslim should know the reality of his religion and all that contradicts it, such as ascribing partners to Allah (glory be to Him). Allah (Exalted be He) makes it allowable to repent of bad deeds until the sun rises from the west but what is strikingly distressful is that many people are unaware of the religion of Islam and are ignorant of its principles that may cast them into the abyss of Shirk and disbelief due to their ignorance of what was revealed to the Messenger of Allah (peace be upon him) of guidance and religion. Therefore, one should take care of himself and avoid the Prohibitions of Allah (Exalted be He) and seek Allah Alone with his good deeds. Moreover, the best deeds that one should observe as a Muslim is hastening to do good deeds and to learn Islamic teachings substantiated by evidence from the Qur'an and Sunnah through reciting Allah's Book, attending religious sessions, and making friends from among the righteous people so that one may be aware of his religion.

The Muslim should invoke Allah (Exalted be He) to keep him on the way of guidance and Truth. If you commit a wrong deed, you should hasten to offer repentance from that sin. The Prophet (peace be upon him) said, ﴿ All children of Adam are to err and the best amongst them are those who repent. ﴾ This is an authentic Hadith. This is because an evil-deed results from lack of religion and weakness of faith.

Allah (Exalted be He) accepts the repentance of a person who repents. So, why do some people delay repentance for evil-deeds and abandon these deeds and feel regret for them? Allah (may He be Praised) says, ﴿ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴾ and, ﴿ O you who believe! Turn to Allâh with sincere repentance! ﴾ Repentance is most required, for it is a characteristic of a true Muslim. Allah's Messenger (peace be upon him) said, ﴿ Penitence wipes out all the previous misdeeds. ﴾ So, you should adhere to repentance. Whenever you commit a sin, offer penitence and set yourself aright. A true believer is that who does not occupy himself with worldly matters but makes time for working and another time for learning and understanding religious matters and contemplating, reciting, and studying the Book of Allah and the Sunnah of the Prophet (peace be upon him) and attending learning circles and making friends with righteous people, for these matters are the most important of your affairs and the cause of happiness.

There is another kind of Shirk called Minor Shirk, such as Riya' (showing-off); seeking reputation by words or actions; saying if Allah and so-and-so will; and swearing by other than Allah, like swearing by one's trust, Al-Ka`bah, the Prophet (peace be upon him), and the like. These things are classified as minor Shirk and one is commended to beware of them. ﴿ When a man said to the Prophet (peace be upon him), "What Allah and you will," the Prophet said: "Do you make me equal to Allah? (Say), 'What Allah, Alone, wills.'" ﴾

The Prophet (peace be upon him) also said, ﴿ Do not say, "What Allah and so-and-so wills," but say, "What Allah wills and afterwards so-and-so wills. ﴾

He (peace be upon him) also said, ﴿ "Whoever takes an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.) ﴾ and, ﴿ Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only when you are speaking the truth. ﴾ and, ﴿ Whoever swears by other than

Allah he commits Shirk.) There are other authentic Hadiths in this regard, such as, (The most dreadful thing I fear for my Ummah is the minor Shirk. When he was asked about it, he (peace be upon him) said: Riya' (showing off).)

Riya' may be a form of major disbelief if a person adopts Islam as a kind of Riya' and hypocrisy so that he shows Islam while he neither believes in it nor loves it. Therefore this person is regarded as a hypocrite and a non-Muslim.

Similarly, if someone swears by other than Allah (Exalted be He), glorifies the one who swears by Him, thinks that a certain person knows the unseen or can be worshiped along with Allah, they will be committing major Shirk.

However, if someone swears by something other than Allah (Exalted be He) spontaneously, such as the Ka`bah, the Prophet (peace be upon him), and the like without having this belief, they are only committing minor Shirk.

I ask Allah (Exalted be He) to bestow comprehension of His Religion on us and to help us adhere to it and protect us from the evils of ourselves and our misdeeds and from temptations. He (May He be Exalted) is the All-Generous and Openhanded.

May Allah's Peace and Blessings be upon His servant and Messenger our Prophet Muhammad, his family, Companions and those who follow him rightfully until the Last Day.

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Types of Tawhid Revealed to Allah's Messengers (peace be upon them)

Praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, Companions, and whoever has followed his guidance.

Allah (May He be Exalted and Glorified) sent His messengers (peace be upon them) to call to Al-Haqq (Truth) and guide people. They were sent as givers of glad tidings and warners, so that people can never have a plea against Allah after the Messengers, who conveyed the Message, fulfilled the trust, sincerely advised their nations, endured the harm, and truly strived in the cause of Allah until He established the proof and blocked the way to excuses for them.

As He (Exalted be He) says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).﴾ and﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾He (Glorified be He) also says,﴿ And ask (O Muhammad صلى الله عليه و سلم) those of Our Messengers whom We sent before you: "Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?" ﴾Thus, Allah (Glorified be He) clarified in these Ayahs that He had sent the messengers to call people to worship Allah alone, and to warn them against associating others in worship with Him.

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The messengers (peace be upon them) conveyed the Message and called their people to single out Allah in worship. Accordingly, they had founded the basis of equity, virtuousness, and peace. They had excellently succeeded in their mission, for their mission was to convey and declare the Divine Truth. Whereas the guidance of hearts and the direction toward acceptance of Truth comes from Allah, not from messengers or any other person. Allah (Glorified and Exalted be He) says:﴿ Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allâh guides whom He wills. ﴾and,﴿ Then! Are the Messengers charged with anything but to convey clearly the Message? ﴾and,﴿ Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. ﴾This is especially true regarding the Last Prophet and the best Messenger, Prophet Muhammad (peace be upon him), for he achieved great success in His call and Allah perfected the Din (Religion of Islam) for him and his Ummah and bestowed His Grace upon them, and made His Shari`ah (Islamic Law) general for both mankind and Jinn (creatures created from fire). This Shari`ah included all the means to welfare in this world and in the Hereafter. Allah (Glorified and Exalted be He) says,

﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴾and,﴿ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴾and,﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾Despite this, few people had responded to them and the majority belied them, out of ignorance, patterning after the parents and ancestors and following conjecture and their own desires.

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Just as Allah (Glorified be He) says,﴿ And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! ﴾﴿ And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie! ﴾﴿ Or have We given them any Book before this (the Qur'ân) to which they are holding fast? ﴾﴿ Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." ﴾﴿ And similarly, We sent not a warner before you (O Muhammad صلى الله عليه و سلم) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." ﴾﴿ (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent." ﴾﴿ So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism). ﴾

Over and above, on mentioning the false Arab gods of Al-Lat, Al-`Uzzah, and Manat Allah (Exalted be He) says,﴿ They are but names which you have named - you and your fathers - for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord! ﴾However, there are many Ayahs stressing this meaning, yet some people may reject this out of envy, transgression and arrogance, despite their awareness of the truth as was the case with the Jews. They knew Prophet Muhammad (peace be upon him) as they knew their own children. But driven by transgression, envy, and preference of worldly pleasures they rejected and belied him just as what happened with Fir`awn (Pharaoh) and his people. Allah (Exalted be He) mentions that Musa (Moses) (peace be upon him) said to Fir`awn :﴿ "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidence i.e. proofs of Allâh's Oneness and His Omnipotence.). ﴾

And He (Exalted be He) said about Fir`awn (Pharaoh) and his people,﴾ But when Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic." ﴿﴾ And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.). ﴿He (Glorified be He) also says about the Kuffar (disbelievers) of

Quraysh when they belied Muhammad (peace be upon him),﴾ We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny. ﴿They used to call him during Jahiliyyah (pre-Islamic time of ignorance) 'the truthful' and 'the honest' and testified for him to be so. However, when he came with other than what their parents and ancestors used to worship, they disavowed, belied, opposed, and combated him. Indeed, this is the way the messengers and callers to the Truth were received. They were put to trials and afflictions but afterwards, they were given good reward as declared in clear Ayahs, authentic Hadiths and famous incidents that took place in the past and the present. Hiraql (Caesar), the Emperor of Rome, attested to this when he asked Abu Sufyan about the state and behavior of the Prophet (peace be upon him) and how the war was between him and his people. Abu Sufyan replied, "The war between us and him has been wavering like a bucket, up at one turn and down at the other (i.e. the victory has been shared between us and him by turns)." Hiraql said, "This is the way of the messengers, as they are put to trials but later they are proved victorious."

Allah promised His messengers and their followers to prove victorious, have power over others, and turn successful in the worldly life and the Hereafter. He (Glorified and Exalted be He) says,﴾ And, verily, Our Word has gone forth of old for Our slaves, the Messengers, ﴿﴾ That they verily would be made triumphant, ﴿﴾ And that Our hosts! they verily would be the victors. ﴿and,﴾ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ﴿﴾ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ﴿and,﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿﴾ But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain. ﴿﴾ That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless. ﴿Allah (Glorified and Exalted be He) also says,﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿

and,﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ﴿There are many other Ayahs to this effect. Whoever reflects upon Allah's way with His Servants will know the truth of what was indicated by these Ayahs according to the reality as known by sound reports. Sometimes, the Muslims are put to misfortunes due to their sins and failure to abide by Allah's Commands, for not being well prepared to combat their enemies in addition to many other wisdoms and great secrets. Allah (Exalted be He) says,﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿and,﴾ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ﴿and,﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿

Thus, whoever contemplates the call of the messengers (peace be upon them) and the conditions of the peoples of the messengers comes upon the fact that the Tawhid they preached is of three types, two of which were acknowledged by Mushriks (those who associate others with Allah in His Divinity or worship). However, they did not become so due to that. They acknowledged Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes).

As for Tawhid-ul-Rububiyyah, it involves attesting the divine actions such as creation, providing sustenance, planning, bringing back to life, causing death, etc.

The Mushriks acknowledged this Tawhid. Allah even raised it as an argument against them since this entails and requires oneness of worship, as He (Exalted be He) says,﴾ And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)? ﴿and,﴾ And if you ask them who created them, they will surely say: "Allâh." ﴿and,﴾ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴿, i.e. are you not afraid of disbelieving in Him while you know that He is the Originator of all these things. Allah (Exalted be He) says,﴾ Say: "Whose is the earth and whosoever is therein? If you know!" ﴿﴾ They will say: "It is Allâh's!" Say: "Will you not then remember?" ﴿﴾ Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" ﴿﴾ They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" ﴿﴾ Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?" [Tafsir Al-Qurtubî] ﴿﴾ They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" ﴿

There are many Ayahs that stress this meaning and they all indicate these people's attestation to the actions of the Lord (Glorified be He). However, this did not admit them into Islam, as previously mentioned, for they had not sincerely worshiped Allah alone. Thus, this would be a proof against them for their denial of the oneness of worship, for the Creator of these things they denied is the One worthy of worship, alone without an associate.

Whereas the second type is Tawhid-ul-Asma' wal-Sifat. Allah has mentioned this

in many Ayahs. The Mushriks did not disavow it but it is mentioned in the Qur'an that they denied the name of Al-Rahman (The Most Gracious) only. Allah says,﴿ while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." ﴾

This was just a way of arrogance and obstinacy. Really, they knew Allah as Al-Rahman and mentioned this fact in many of their poems. Allah (Glorified be He) says,﴿ He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. ﴾and,﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾Allah also says,﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾Further He (Glorified and Exalted be He) says,﴿ All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ The Most Gracious, the Most Merciful. ﴾﴿ The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) ﴾and,﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴾The Ayahs denoting this meaning are numerous. They all indicate that Allah (Glorified be He) has the Beautiful Names and Attributes and that He has the Absolute Perfection in His Self, Names, Attributes, and Acts, for He has no partner in this.

The Salaf (righteous predecessors) of this Ummah (nation of creed) had agreed upon the necessity of believing in everything mentioned in Allah's Book (Glorified and Exalted be He) and in the sound Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him) with respect to the Names and Attributes. They are also of the opinion that such Names and Attributes should be passed as revealed and we should believe in them as truth in a way that befits Allah, not figurative. For indeed Allah has no counterpart or equal in that. No one knows how they are except Him (Glorified be He).

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He really has the entire meaning of absolute perfection that none has any similarity. Allah (Glorified and Exalted be He) says,﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾This type is absolute proof that Allah (Glorified be He) is the most worthy of worship, as the first type of Tawhid.

As for the third type, it is Tawhid-ul-`Ibadah, i.e. the Oneness of Worship. It is the Tawhid preached by the messengers and the Divine Books. The messengers commanded people to fulfill it, Allah has created both mankind and jinn for it, and for which conflict between the messengers and their nations had taken place. Allah (Exalted be He) says,﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾and,﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾

Allah says about Nuh (Noah), Hud, Salih and Shu`ayb (peace be upon them) that each one of them had said to his people,﴿ Worship Allâh! You have no other Ilâh (God) but Him. ﴾and,﴿ And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know. ﴾﴿ "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. ﴾

Allah also says,﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾and,﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾

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and,﴿ And your Lord has decreed that you worship none but Him. ﴾and,﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾And there are many Ayahs indicating this meaning. They all indicate that Allah (Glorified be He) had sent the messengers, revealed the divine books, and created people, so that He would be worshiped alone with no associate, and to be singled out with it other than anyone else.

However, the Mushriks worshiped many things other than Allah. Some had worshiped prophets and pious people, others had worshiped idols, trees, and rocks, another party had worshiped planets, etc. So Allah had sent the messengers (peace be upon them) and the divine books to refute all this, and to call people to worship Allah alone with no associate. People should not invoke, appeal to, rely on, draw nearer by offering vows, or sacrifices except to Him (Glorified and Exalted be He), in addition to other acts of worship. In fact, worship is a comprehensive term including words, visible and hidden acts that incur Allah's contentment and satisfaction.

The Mushriks claimed that their intention of worshiping the prophets, pious people and idols along with Allah was to draw nearer to Allah (Glorified be He). However, Allah fended off and nullified their claims, saying (Glorified and Exalted be He),﴿ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ﴾and,﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾

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When our Prophet Muhammad (peace be upon him) called Quraysh and other Kuffar (disbelievers) amongst the Arabs to Tawhid, they denied it and pleaded that it was against their parents and ancestors' beliefs. Allah (Glorified be He) says,﴿ And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad صلى الله عليه وسلم) is a sorcerer, a liar. ﴾﴿ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴾and,﴿ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴾﴿ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴾Allah also says,﴿ Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion - Islâmic Monotheism). ﴾There are various Ayahs indicating their Kufr and arrogance as previously mentioned.

Therefore, the Du`ah (callers to Allah) are obliged to convey Allah's Din (religion of Islam) with sure knowledge. They should be patient and hopeful and remember Allah's Promise to His messengers of granting victory and well-establishment on earth if they

support His religion and abide by it and obey Allah and His Messenger (peace be upon him). This is mentioned in perfect Ayahs and happened to our Prophet Muhammad (peace be upon him). He endured harm and enmity of his kinfolk and others. He underwent it patiently as the preceding messengers did and continued to call to His Lord, strived in His cause as should be strived. The Prophet's Companions did the same and supported him and strived with him until Allah

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made His religion victorious, honored His supporters, and defeated His enemies. Thus, people entered Allah's Religion in crowds. This is indeed the way of Allah with His servants and you will not find any change in His Way, as He (Exalted be He) says,﴿ And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious. ﴾and as previously mentioned,﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾In addition to His Saying (Glorified be He),﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾and,﴿ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴾

I ask Allah (Glorified and Exalted be He) to grant victory to His Religion, raise His words, ameliorate the conditions of all Muslims, gather their hearts together on truth, grant them good understanding of their religion, adjust their leaders and unite them on guidance, direct them to apply His Shari`ah (Islamic Law) and abide by it, and keep away from what opposes it. He is Most Bountiful and Generous. May peace and blessings be upon His Servant and Messenger, Prophet Muhammad, his family, Companions and those who followed him in virtue until the Day of Resurrection.

The Tawhid preached by the Prophets versus Kufr and Shirk

Praise be to Allah, Lord of the worlds, Who promised the righteous people to ultimately prove successful. May peace and blessings be upon the master of the early and late generations, Prophet Muhammad (peace be upon him) and upon all prophets, messengers, and righteous people. It is admittedly true that Tawhid (belief in the Oneness of Allah/monotheism) and belief in Allah's Messengers is the most important and greatest obligation. Similarly, attaining this kind of knowledge is the best and most honorable science.

Moreover, there is a pressing need for explaining it in detail. It is for these reasons that I take upon myself to clarify this issue in brief. Indeed, this great subject deserves to be given greater consideration. So, I pray to Allah (May He be Glorified and Exalted) to grant us all success in words and deeds and to protect us all from mistakes and errors.

Undoubtedly, Tawhid is the first and foremost obligation. It is the first call made by all messengers (peace be upon them) and is the core of Da`wah (calling to Islam). In the Ever-Glorious Qur'an, Allah (May He be Glorified) says about all messengers:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿

Allah (May He be Glorified and Exalted) points out that He sent to each Ummah (nation based on one creed) a messenger preaching: worship Allâh (Alone), and avoid Taghut (false gods). This is the call of all messengers to their respective Ummahs.

This call means to believe in the Oneness of Allah, for the dispute occurred between the messengers and their Ummahs only originated in respect of the Oneness of `Ibadah (worship). Almost all Ummahs acknowledge that Allah is the Lord, the Creator, and the Provider. They also know many of His Names and Attributes. However, the dispute and enmity, from the time of Nuh (Noah peace be upon him) to the present day rises concerning the issue of dedicating `Ibadah to Allah Alone. Messengers were sent to call people to dedicate `Ibadah to Allah, believe in His Oneness, and abandon dedicating `Ibadah to anyone other than Him. The opponents held the belief that they should worship Him along with others as well, not to devote `Ibadah to Him Alone.

This is the matter of dispute between messengers and their respective Ummahs who do not deny `Ibadah at all, for they worshiped Allah, but disputed over whether to devote `Ibadah to him Alone or not.

Allah sent down messengers to dedicate `Ibadah to Allah Alone, for He (Glorified and Exalted be He) is the Owner, the Almighty, the Omnipotent Who has power over all things, the Creator, the Provider, and the All-Knowing of the affairs of His Servants, etc.

Therefore, all messengers (peace be upon them) called their Ummahs to Tawhid, devoting `Ibadah to Allah Alone (Glorified and Exalted be He), and abandoning worship of any other being.

This is the meaning of His Saying (Glorified and Exalted be He):﴾ Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh). ﴿Commenting on this verse, Ibn `Abbas (may Allah be pleased with both of them) said that `Ibadah refers to

Tawhid [of worship] i.e. to worship Allah Alone.

Similarly, all scholars are of the view that `Ibadah is Tawhid, since it is the meaning intended. Indeed, the disbelieving Ummahs worship Allah and others besides Him. Allah (Glorified and Exalted be He) says:﴾ And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, ﴿﴾ "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me." ﴿He renounced all their objects of worship and turned sincerely to the True Creator (Glorified be He). He knew that they worshiped Allah and others along with Him. Therefore, Ibrahim Al-Khalil i.e. close servant to Allah, (peace be upon him) renounced what his people worshiped except for his Creator, Allah (Glorified and Exalted be He), Who says:﴾ And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord ﴿Ibrahim (peace be upon him) knew that they worshiped Allah and others besides Him. There are numerous Ayahs (Qur'anic verses) to this effect. Thus, messengers were sent to devote `Ibadah to Allah Alone. Only Allah should be sought after for Du`a' (supplication) and relief. It is for He Alone that oaths and sacrifices should be devoted. Salah (Prayer) should be offered to Him Alone in addition to all other acts of worship. It is He Alone Who deserves to be worshiped instead of anyone else. Such is the meaning of La ilaha illa Allah (there is no deity but Allah). It signifies that none is worthy of worship except Allah.

This is the meaning intended according to scholars. In fact, the idols are numerous and the Mushriks (those who associate others with Allah in His Divinity or worship) from the time of Nuh worshiped idols besides Allah, such as Wadd, Sua`, Yaghuth, Ya`uq, and Nasr.

Likewise, the Arabs had many idols and so did the Persians and Romans. They all had idols which they worshiped along with Allah. Thus,

messengers were sent to preach La ilaha illa Allah and to call people to believe in the Oneness of Allah and to single Him out for `Ibadah. Therefore, Allah (Glorified be He) says:﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾It becomes clear that Tawhid is to single Allah out for `Ibadah, for He Alone is worthy of worship and anything that is worshiped other than Him is false. Accordingly, Allah (Glorified and Exalted be He) says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾Allah orders us to believe in Him Alone and refrain from worshiping Tâghût and false idols.

Taghut refers to whatever is worshiped other than Allah; whether a human, a jinni, an angel, or any other object unless the worshiped detests this and does not accept this. Taghut indeed refers to whatever is worshiped besides Allah even if it is an inanimate or animate being who accepts this. As for those who does not accept this worship, such as angels, prophets, and righteous people, they are blameless. In this case, Taghut is Satan who tempts people to worship them.

All Messengers, prophets, angels and all righteous people would never accept to be worshiped instead of Allah. On the contrary, they forbade and fought that. Thus, Taghut signifies those who are worshiped instead of Allah and accept it, such as Fir'awn (Pharaoh), Satan, and the like of those who called to that and were pleased with it.

Similarly, inanimate objects such as trees, stones, and idols, which are worshiped other than Allah, are called Taghut, for they are taken as objects of worship besides Allah.

In reference to this meaning, Allah (Glorified and Exalted be He) says:﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾Like previous Ayah, this Ayah points out that all messengers called for Tawhid and devoting `Ibadah to Allah Alone (Glorified and Exalted be He). If it was enough to say "La ilaha illa Allah" without devoting `Ibadah to Allah Alone and believing that He Alone deserves to be worshiped, people would not have objected. However, the Mushriks knew that saying it would abolish their idols and would entail that Allah Alone truly deserves to be worshiped.

Therefore, they denied it and were too arrogant to accept it. Thus, it becomes clear that what is intended, is to dedicate `Ibadah to Allah Alone and to single Him out with it rather than the prophets, angels, righteous people or Jinn. Allah (Glorified be He) is the Owner, the Provider, the Powerful, the Life-Giver, the Death-Giver, the Creator of everything, and the Disposer of people's affairs. He Alone (Glorified and Exalted be He) deserves to be worshiped. Therefore, He sent messengers to call people to Tawhid and devotional `Ibadah, to demonstrate His Names and Attributes that He Alone deserves to be worshiped and glorified as He is the Omniscient and the Omnipotent Who has the Perfect Names and Attributes. He (Glorified and Exalted be He) is the Benefit-Giver and the Harm-Inflictor Who is Well-Aware of people's affairs and Guarantor of interests, so He Alone deserves to be worshiped. Allah (Glorified and Exalted be He) states that Nuh, Hud, Salih and Shu`ayb (peace be upon them all) said to their peoples:﴿ Worship Allâh! You have no other Ilâh (God) but Him. ﴾

This comes in accordance with Allah's (Exalted be He) Saying:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾

The people of Hud (peace be upon him) answered their Prophet, saying:﴿ "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. ﴾They realized the meaning that Hud's (peace be upon him) call necessitated devoting `Ibadah to Allah Alone and forsaking all idols being worshiped instead of Him. Therefore, they said:﴿ "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." ﴾They continued in their arrogance and denial until torture befell them. We ask Allah to grant us safety.

Allah (Glorified be He) revealed books and sent messengers, so that He Alone would be worshiped with no partner and to clarify to Servants His Due Rights, Names, and Attributes, in order to realize His (Glorified and Exalted be He) Great Kindness, Perfect Omnipotence, and All-Encompassing Knowledge. This is because Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) is the core of Tawhid-ul-Uluhiyyah (Oneness of Worship). Accordingly, messengers (peace be upon them) and Divine Books were sent down by Allah (Glorified and Exalted be He) to demonstrate His Names, Attributes, and Great Kindness, and that He Alone deserves to be glorified and invoked in order that Ummahs may submit to His `Ibadah and to obey, repent, and worship Him

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instead of idols. This fact is emphasized in many instances in the Ever-Glorious Qur'an where Allah says about His Messengers:﴿ Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth?" ﴾He (Glorified and Exalted be He) says:﴿ And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. ﴾﴿ "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)." ﴾Nuh (peace be upon him) pointed out that he put his trust in Allah (Glorified and Exalted be He) and did not care about their threat and intimidation. He had only to convey the Message of Allah and he did. He informed them of Allah's Omnipotence and Greatness, that He is Well-Aware of all and is Able to save him and destroy his enemies. Allah is Able to rescue His Messengers and Prophets and to put them under His Custody, and to help them put into effect the guidance they preached.

This is revealed in Surah (Qur'anic chapter) Nuh, in which Allah (Glorified and Exalted be He) says:

Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]﴿ Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." ﴾﴿ He said: "O my people! Verily, I am a plain warner to you, ﴾﴿ "That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me, ﴾﴿ "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew." ﴾﴿ He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism), ﴾﴿ "But all my calling added nothing but to (their) flight (from the truth). ﴾﴿ And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. ﴾﴿ "Then verily, I called to them openly (aloud). ﴾﴿ "Then verily, I proclaimed to them in public, and I have appealed to them in private. ﴾﴿ "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving; ﴾﴿ 'He will send rain to you in abundance, ﴾﴿ 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'" ﴾﴿ What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). ﴾﴿ While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghah, see (V.23:13,14)]. ﴾

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Allah (Glorified be He) mentions, while quoting His Prophet Nuh (peace be upon him), some of His Attributes (Glorified and Exalted be He); that it is He Who gave them increase in wealth and favors, so He truly deserves to be worshiped, obeyed, and glorified.

Concerning Hud (peace be upon him) and his people, Allah says in Surah Al-Shu`ara':﴿ 'Ad (people) belied the Messengers. ﴾﴿ When their brother Hûd said to them: "Will you not fear Allâh and obey Him? ﴾﴿ "Verily I am a trustworthy Messenger to you. ﴾﴿ "So fear Allâh, keep your duty to Him, and obey me. ﴾﴿ "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn, and all that exists). ﴾﴿ "Do you build high palaces on every high place, while you do not live in them? ﴾﴿ "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever. ﴾﴿ "And when you seize (somebody), seize you (him) as tyrants? ﴾﴿ "So fear Allâh, keep your duty to Him, and obey me. ﴾﴿ "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. ﴾﴿ "He has aided you with cattle and children. ﴾﴿ "And gardens and springs. ﴾﴿ "Verily, I fear for you the torment of a Great Day." ﴾

Allah (Glorified and Exalted be He) pointed out through His Prophet Hud (peace be upon him) many of the favors He bestowed on them. He is the Lord of All people, so they should submit to Him, obey and believe His messenger. Nevertheless, they refused in arrogance, so Allah sent against them the barren wind as punishment.

With regard to Salih (peace be upon him), Allah (Glorified and Exalted be He) says:﴿ Thamûd (people) belied the Messengers. ﴾﴿ When their brother Sâlih said to them: "Will you not fear Allâh and obey Him? ﴾﴿ "I am a trustworthy Messenger to you. ﴾﴿ "So fear Allâh, keep your duty to Him, and obey me. ﴾﴿ "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ "Will you be left secure in that which you have here? ﴾﴿ "In gardens and springs. ﴾﴿ And green crops (fields) and date-palms with soft spadix. ﴾﴿ "And you hew out in the mountains, houses with great skill. ﴾﴿ "So fear Allâh, keep your duty to Him, and obey me. ﴾﴿ "And follow not the command of Al-Musrifûn [i.e. their chiefs: leaders who were polytheists, criminals and sinners], ﴾﴿ "Who make mischief in the land, and reform not." ﴾etc.

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Salih (peace be upon him) demonstrated that Allah is the Lord of the 'Alamîn (worlds) Who gave them such favors.

Thus, they should have repented to Allah and believed His Messenger Salih and obeyed him, rather than obeying Al-Musrifûn who did mischief on earth. Nevertheless, they did not heed his advice or guidance and continued their arrogance, deviation, and Kufr (disbelief) persistently until Allah eventually overtook them with As-Saîhah (torment - awful cry) and earthquake. We ask Allah to grant us safety.

Furthermore, He (Glorified and Exalted be He) mentions that Ibrahim (peace be upon him) described some of Allah's Attributes to his people to urge them to repent to Allah and worship and glorify Him. For example, in Surah Al-Shu`ra', He (Glorified and Exalted be He) says:﴿ And recite to them the story of Ibrâhîm (Abraham). ﴾﴿ When he said to his father and his people: "What do you worship?" ﴾﴿ They said: "We worship idols, and to them we are ever devoted." ﴾﴿ He said: "Do they hear you, when you call on (them)? ﴾﴿ "Or do they benefit you or do they harm (you)?" ﴾

We should contemplate these verses where Allah (Glorified be He) enlightens them that these idols are not fit for `Ibadah (worship), for they do not hear nor answer supplications; they do not benefit nor harm. They are just inanimate objects that can never feel the need of those who supplicate to them nor meet their

necessities. So how can anyone be supplicated to other than Allah! Accordingly, Allah (Glorified be He) says:﴿ Do they hear you, when you call on (them)? ﴾﴿ "Or do they benefit you or do they harm (you)?" ﴾What was their answer? They were consigned to confusion and evaded the answer, for they knew that those idols could never benefit nor harm and could never hear supplications nor respond to them.

Therefore, they said:﴿ (Nay) but we found our fathers doing so. ﴾They did not say that they hear, benefit, or harm. Their reply expressed their doubt and confusion when they confessed that these idols were not fit to be worshiped. They said:﴿ (Nay) but we found our fathers doing so. ﴾i.e. they just followed, blindly and thoughtlessly, in the footsteps of their forefathers.

This is the meaning of His Saying in another Ayah,﴿ We found our fathers following a certain way and religion, and we will indeed follow their footsteps. ﴾This was their damned and evil way of argument. We ask Allah to grant us safety. Then, Ibrahim Al-Khalil (peace be upon him) said:﴿ He said: "Do you observe that which you have been worshipping - ﴾﴿ "You and your ancient fathers? ﴾﴿ "Verily they are enemies to me, save the Lord of the`Alamîn (mankind, jinn and all that exists), ﴾referring to their worshiped idols.

Therefore, Ibrahim (peace be upon him) said:﴿ "Verily they are enemies to me, save the Lord of the`Alamîn (mankind, jinn and all that exists), ﴾"...except the Lord of the`Alamîn (mankind, jinn and all that exists)" means that he (peace be upon him) knew that they worshiped Allah and other idols as well, hence, he excluded Allah; the Lord of the`Alamîn.

Likewise, in another Ayah, Ibrahim (peace be upon him) said:﴿ Except Him (i.e. I worship none but Allâh Alone) Who did create me ﴾Thus, he knew that the Mushriks worshiped Allah and others. However, the dispute among them and the messengers concerns devoting `Ibadah to Allah and singling Him out with it other than anything else.

Describing the Attributes of the Lord, Ibrahim (peace be upon him) said:﴿ "Who has created me, and it is He Who guides me. ﴾﴿ "And it is He Who feeds me and gives me to drink. ﴾﴿ "And when I am ill, it is He who cures me. ﴾﴿ "And Who will cause me to die, and then will bring me to life (again). ﴾

Such are the acts of the Lord (may He be Exalted and Glorified); He heals the patients, gives life and death, feeds, waters and guides whoever He wishes. He is the Creator Who is Able to forgive all sins and conceal all faults. Therefore, He (may He be Exalted and Glorified) deserves `Ibadah from His Servants. Thus, offering `Ibadah to anything other than Him is not valid, for they do not create, sustain, benefit, nor harm. They do not know the unseen and could never provide useful or harmful things to their supplicants. Allah (Glorified be He) says:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. ﴾He (Glorified be He) points out incapacity of the worshiped objects and that invoking them besides Allah is considered Shirk (associating others with Allah in His Divinity or worship). Therefore, He (Glorified be He) says:﴿ And on the Day of Resurrection, they will disown your worshipping them. ﴾He (Glorified be He) points out that all idols are incapable and whoever supplicates to them commits Shirk.

He (may He be Exalted and Glorified) says:﴿ "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection). ﴾meaning: I hope He (Glorified be He) would forgive my sins on the Day of Resurrection,

for it is He (may He be Exalted and Glorified) Who benefits in the worldly life and saves in the Hereafter; but these idols neither benefit in the worldly life nor in the Hereafter. Rather they harm, so that Ibrahim (peace be upon him) said:﴿ "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection). ﴾﴿ My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous. ﴾﴿ And grant me an honourable mention in later generations. ﴾﴿ And make me one of the inheritors of the Paradise of Delight. ﴾All these manifestations indicate that he believed and called people to believe in the Hereafter, which they would meet inevitably, where there is reward and reckoning. After that, he said:﴿ And make me one of the inheritors of the Paradise of Delight. ﴾﴿ And forgive my father, verily he is of the erring. ﴾He supplicated to Allah to forgive his father before knowing his stand. Upon knowing his case, Ibrahim renounced his father as stated in Surah Al-`Ankabut where Allah (Glorified be He) says:﴿ And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know. ﴾﴿ "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. ﴾Ibrahim (peace be upon him) indicates that `Ibadah is Allah's Right; He (may He be Exalted and Glorified) should be feared and worshiped. The practice of his people was a baseless lie, since their idols never gave them provisions, benefit, or harm. Allah (may He be Exalted and Glorified) Alone is the Provider, so He said:﴿ so seek your provision from Allâh (Alone), and worship

Him (Alone) ﴾He Alone (Glorified be He) should be worshiped and asked for subsistence.﴿ and be grateful to Him. To Him (Alone) you will be brought back. ﴾His is the Resort,

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the Owner, the Capable of everything, the One Who deserves to be thanked due to His Great Favors and Compassion, the One Who is asked for subsistence. In other Ayahs, Allah says:﴿ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴾He (Glorified and Exalted be He) says:﴿ And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lauh Al-Mahfûz - the Book of Decrees with Allâh). ﴾The Ever-Glorious Qur'an contains so many Ayahs that give evidence to the fact that Allah (Glorified be He) commanded His messengers to guide people to Him and to inform them of their Creator, Provider, and Lord. Whoever contemplates the Qur'an finds this truth apparent. The messengers were the most eloquent and perfect people who knew Allah well. They were the most patient in preaching Da`wah and the keenest on guiding their peoples, for they were the most aware of Allah. Therefore, they conveyed Allah's Message most perfectly; they declared to people the Attributes, Names, and Deeds of the Worshiped Creator in detail, so that people might know their Lord and His Rights over them in order to repent to Him out of insight and knowledge.

For example, Allah (Glorified be He) says about Musa (Moses peace be upon him):﴿ And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are Zâlimûn (polytheists and wrong-doers) - ﴾﴿ "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?" ﴾﴿ He said: "My Lord! Verily, I fear that they will belie me, ﴾﴿ "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me). ﴾﴿ "And they have a charge of crime against me, and I fear they will kill me." ﴾﴿ (Allâh) said: "Nay! Go you both with Our Signs. Verily We shall be with you, listening. ﴾﴿ "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Alamîn (mankind, jinn and all that exists), ﴾

Allah (Glorified be He) ordered him to point out to Pharaoh that he is the Messenger of the Lord

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of the worlds, so that he might be reminded to turn to Al-Haqq (truth). However, he was not reminded and turned away, saying:﴿ Did we not bring you up among us as a child? And you did dwell many years of your life with us. ﴾﴿ "And you did your deed, which you did (i.e. the crime of killing a man) while you were one of the ingrates." ﴾﴿ Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message). ﴾﴿ "So I fled from you when I feared you. But my Lord has granted me Hukm (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers. ﴾﴿ "And this is the past favour with which you reproach me: that you have enslaved the Children of Israel." ﴾﴿ Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamîn (mankind, jinn and all that exists)?" ﴾﴿ [Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." ﴾﴿ [Fir'aun (Pharaoh)] said to those around: "Do you not hear (what he says)?" ﴾﴿ [Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!" ﴾﴿ [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!" ﴾﴿ [Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!" ﴾

Look how Musa (peace be upon him) explained to him the Attributes of Allah (may He be Exalted and Glorified) that He is the Lord of the heavens and the earth, and all that is in between; the Lord of All creatures and the east and west, so that the enemy of Allah might come to know these Attributes and turn to the truth and what is right. Nevertheless, it was predestined in Allah's Knowledge that he (Pharaoh) would persist in his oppression and transgression and would die in his Kufr (disbelief) and arrogance. We ask Allah Safety. Allah (may He be Exalted and Glorified) declared to Musa and Harun (peace be upon them) that He is with them, hears and sees, and that He is their Savior, Protector and Supporter. Therefore, they went to deliver Da`wah to this stubborn arrogant despot, who said:﴿ I am your lord, most high. ﴾Allah (may He be Exalted and Glorified) protected and saved them from his evil, wicked plots. Undoubtedly, all this is out of Allah's Protection and Care for His Messengers and Prophets (peace be upon them). Pharaoh was an arrogant, oppressing king who claimed to be the Lord

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of the worlds. Nevertheless, they proceeded to guide him to Allah's truth to Whom he should repent, but he denied arrogantly. Then, he assembled the sorcerers and did what he did until Allah foiled his plots and showed his deficiency and let Musa and Harun (peace be upon them) triumph over him and the sorcerers. Then Pharaoh met his end when he continued in his oppression, so Allah drowned him and all his army in the sea. On the other hand, Musa, Harun and the Children of Israel were rescued.

This is one of Allah's Great Signs for avenging and supporting His allies against their enemies.

Two men with a group of people enslaved by Pharaoh, who killed their sons, let their females live, and afflicted them with the worst torment, proceed to deliver Da`wah to an oppressing king, to explain the Truth and deny falsehood to him. Allah protects them from his oppression and transgression. Moreover, He (Glorified and Exalted be He) upholds and supports them with evidences to refute the allegations of Pharaoh. Allah (Glorified and Exalted be He) says:﴿ Who then, O Mûsâ (Moses), is the Lord of you two? ﴾﴿ [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." ﴾﴿ [Fir'aun (Pharaoh)] said: "What about the generations of old?" ﴾﴿ [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets." ﴾﴿ Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. ﴾﴿ Eat and pasture your cattle (therein); verily, in this are Ayât (proofs and signs) for men of understanding. ﴾﴿ Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. ﴾

The meaning is that the messengers (peace be upon them) pointed out the Truth and explained Allah's Names and Attributes that proved His Great Omnipotence and His worthiness of worship, for He is the Creator, Owner and Provider Who gives life and death and manages all affairs

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They exhibited also Allah's Superiority over His Creatures. Therefore, Pharaoh said to his minister Haman:﴾ Build me a tower that I may arrive at the ways ﴿﴾ The ways of the heavens, and I may look upon the Ilâh (God) of Mûsâ (Moses) ﴿

Musa (peace be upon him) told Pharaoh that Allah (Glorified and Exalted be He) is above the heaven, so that the tyrant dared insolently say this futile speech.

Likewise, Allah (Glorified and Exalted be He) says about `Isa (Jesus, peace be upon him) and the Disciples in Surah Al-Ma'idah:﴾ (Remember) when Al-Hawârîyyûn (the disciples) said: "O `Isâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" `Isâ (Jesus) said: "Fear Allâh, if you are indeed believers." ﴿﴾ They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses." ﴿﴾ `Isâ (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." ﴿﴾ Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the `Alamîn (mankind and jinn)." ﴿This indicates some aspects of Allah's Omnipotence, Who is Capable of everything and that He (Glorified be He) is up above the heavens, for His saying, "Send it down to you" which means that He must be above, as "sending down" is from up above to down below.

Sending down the table and asking for this is proof that the people knew that their Lord is up above; hence, they are more knowledgeable of Allah than Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and their likes who denied the Highness of Allah. The Disciples asked for this desire and `Isa stated the truth to them and so did Allah, saying:﴾ "I am going to send it down unto you ﴿This proves that Allah (may He be Exalted and Glorified) is up above;

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He (may He be Exalted and Glorified) is above the heavens, all creatures and the Throne. He rose over the Throne in a way that befits His Exaltedness and Magnificence. None of His Creatures is like Him in any of His Attributes.

There are so many Ayahs to the effect that Allah (may He be Exalted and Glorified) is above all His Creatures. This includes the seven Ayahs of Istiwa' (Allah's rising over the Throne in a manner that befits Him), one of which is Allah's Saying in Surah Al-A`raf:﴾ Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists)! ﴿

In this Ayah, Allah (may He be Exalted and Glorified) declares His Highness and that He is the Creator and Provider, the One Who creates and commands. He brings the night as a cover over the day. He is the Creator of the sun, moon and stars, so that people could know his Perfect Omnipotence and Knowledge. He is Above all His Creatures, Who deserves truly to be worshiped.

In this respect, Allah (Glorified and Exalted be He) says:﴾ And (remember) when Allâh will say (on the Day of Resurrection): "O `Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: `Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). ﴿﴾ "Never did I say to them aught except what You (Allâh) did command me to say: `Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). ﴿﴾ "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise." ﴿

Look how he (peace be upon him) unveiled these

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great Divine Attributes that necessitate worshiping Allah Alone and abandoning all false deities. He is the All-Knower of the unseen, the All-Mighty, the All-Wise, the Watcher over His Servants and Witness over them. He (Glorified and Exalted be He) knows what is in the inner-self of `Isa (peace be upon him), while `Isa does not know what is in His.

This is evidence of Allah's Attributes and that the prophets came to confirm Allah's Names and Attributes appropriately. Allah (Glorified and Exalted be He) is described as having an Inner-Self that befits Him and does not resemble that of creatures. He (Glorified be He) has a Face, Hands, Feet and Fingers that do not resemble those of the creatures. Some of this is mentioned in the Ever-Glorious Qur'an. The purified Sunnah (whatever is reported from the Prophet) made a mention of the Face, Hands, Feet, and Fingers. This confirms that Allah (Glorified be He) is described with the Attributes of Perfection; however, this does not entail likening Him to creatures. Allah (Glorified and Exalted be He) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿All Glory and Might are His Alone.

He (Glorified and Exalted be He) negates that He is in resemblance with any of His Creatures. He then states that He hears and sees. This gives evidence that His Attributes and Names are unlike those of creatures. Rather, He (Glorified and Exalted be He) is Perfect in His Essence, Names, Attributes, and Deeds. So, He is the only One worthy of worship and glory.

As for creatures, they have weak and imperfect characteristics. He (Glorified and Exalted be He) is Perfect in everything; His Knowledge is perfect and His Attributes are Perfect. Undoubtedly, the characteristics of creatures do not resemble His in any way. Allah (Glorified be He) says:﴾ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴿He (Glorified and Exalted be He)

says:﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿He (Glorified be He) also says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿

Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) believe in and confirm Allah's Names and Attributes mentioned in the Ever-Glorious Qur'an and the Sunnah in a way that befits Him (Glorified and Exalted be He) without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), increase or decrease. They confirm them as they are, along with believing that they are true and real attributes of Allah in a way that befits Him (Glorified and Exalted be He) and that they differ from that of His creatures. Allah (Glorified and Exalted be He) says:﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿

These matters are part of Tawhid (monotheism) and its important issues. Allah (may He be Praised and Glorified) explains His Names and Attributes in His Book and repeats this in many places in order to be known by His Names, Attributes and Actions. All His Actions are good, His Names are beautiful, and His Attributes are most high. So, people can know their Lord and Creator and worship and return to Him knowingly. He hears their Du`a' (supplication), answers the one who is compelled by necessity, and He is over all things Competent (may He be Praised and Glorified).

When the Children of Israel worshiped the calf, He (May He be Glorified) explained to them the corruption of their thinking and the invalidity

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of their action. Allah (Glorified and Exalted be He) says:﴾ And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zâlimûn (wrong-doers). ﴿

Allah explains that the god who is worthy of worship must speak, hear, see, and guide to the best way. He must be Able over all things and be knowledgeable of everything. Worshiping an inanimate calf instead of Allah is corrupted thinking. A calf does not respond, speak, answer back, benefit or harm; how could it be worshiped beside Allah?

In the last Ayah Allah (Glorified and Exalted be He) says:﴾ Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? ﴿This means that the calf could not return them a word (for answer). "...it could not return them a word" means that the calf does not answer, can not inflict harm or benefit; so how can it be worshiped if they have heedful minds? This meaning is frequently repeated in the Book of Allah. Allah (Exalted be He) explains to His servants that He is the only One Who has the right to be worshiped, for His perfection, great power and because He is the Owner of everything and the Omnipotent over all things. He hears the Du`a' (supplication) of the supplicant, is Able to meet their needs, and answers those who are compelled by necessity. He can harm, benefit, and guide whom He wants to the Right Path.

Allah (Exalted be He) sent His Prophet Muhammad (peace be upon him) who is the master and the best of all creation, and the leader of all the prophets. He sent him with the same teachings that were sent with the former messengers, such as

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Tawhid (monotheism), sincerity, calling to Him, explaining His Attributes and Names and that He is the only One Who has the right to be worshiped (Glorified and Exalted be He) and thus, his call was perfect. Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴿Allah (Exalted be He) sent down to His Prophet a Great Book, the noblest of all books, the most gracious, the most useful and the most inclusive. Allah (Exalted be He) explained in that book the proofs of Tawhid that He is the Great Lord, Who is Able over all things, the Owner of everything, the Good-Giver and Harm-Inflictor. He commanded His Prophet (peace be upon him) to inform the people of Tawhid in many Ayahs which are known to those who reflect on the Qur'an, as Allah (may He be Praised) says:﴾ And if you (O Muhammad صلى الله عليه وسلم) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." ﴿Allah says:﴾ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴿So, Allah (Exalted be He) commanded His Prophet (peace be upon him) to use their acknowledgement of Allah's Actions, Ability, and His Power to give life and cause death and that He is the Sustainer - against them when they denied worshiping Him alone.

In other words, if you acknowledge that He is your Lord Who owns harm and benefit, manages all matters, causes life and death, and provides sustenance to His servants, how can you still associate others with him in worship? You must worship Him alone and not associate others with Him. Allah (Exalted be He) says:﴾ Say: "Whose is the earth and whosoever is therein? If you know!" ﴿﴾ They will say: "It is Allâh's!" Say: "Will you not then remember?" ﴿and the following Ayahs after them.

All these Ayahs are reminders sent by Allah (Exalted be He) to His servants through His Prophet Muhammad (peace be upon him) to make the people remember

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His Names and Attributes and know that He is the only One worthy of worship because of His Perfection, knowledge, and benevolence. He is the Giver of Good and the Inflictor of Harm, the Omnipotent over everything, the Incomparablein His Actions, Names or Attributes.

When Allah (Exalted be He) sent His Prophet Muhammad (peace be upon him), he began his call with Tawhid as the previous prophets did. He said to Quraysh: ﴾ O people, say: 'no one has the right to be worshipped but

Allah', to prosper. ❳and thus he began. He did not command them to perform Salah (Prayer), or to pay Zakah first, or abandon wine, or adultery. He began his call with Tawhid, because it is the core and the basis. Thus, if the basis is profound and sound, the remaining building will be easy. He began with the main basis, which is Tawhid, sincerity and belief in Allah (Exalted be He) and in His messengers.

The basis of religion in the Shari`ah of every messenger is Tawhid and devotion. It is the focus of their call and the core of their messages as mentioned previously. When the Prophet (peace be upon him) said this phrase to his people:❲ O people! Say: No one has the right to be worshiped but Allah, ❳they disapproved and found it strange, because it was against their and their fathers' beliefs. They followed polytheism and idolatry long ago after `Amr ibn Luhay Al-Khuza`y, who was one of the chiefs of Makkah. It is said that he traveled to the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) and found the people worshiping idols. When he came to Makkah, he called the people to idolatry as imitation of the idolaters there.

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It is said that it was said to him: Go to Jeddah, you will find prepared idols there, take them, fear nothing and call the Arabs to worship them and they will follow you.

So he brought and spread them among the Arabs who worshiped them, namely Wadd, Suwa`, Yaguth, Ya`uq and Nasr, which used to be worshiped by the people of Prophet Nuh (Noah, peace be upon him). They were prominent among the Arabs; later they were worshiped besides Allah (Exalted be He). This was because of what `Amr ibn Luhay had done. Later on, the people invented other idols to be worshiped besides Allah (may He be Exalted in all the tribes. They used to ask them to fulfill their needs, worship them besides Allah and seek favors from the idols through various kinds of sacrifices such as slaughtering, vows, supplications, wiping their hands on them...etc.

Of these idols there were Al-`Uzza for the people of Makkah, Manah for the people of Al-Madinah and its surroundings and Al-Lat for the people of Al-Ta'if and its surroundings. When the Prophet (peace be upon him) called them to Tawhid and to give up their gods, they denied and said:❲ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ❳Allah (Glorified and Exalted be He) says about them in Surah Al-Saffat:❲ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ❳❲ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ❳See how they were covered with ignorance to the extent that they considered the call to Tawhid something strange, then they became arrogant, opposed those who supported him and fought him. They made up their minds to kill him but Allah (Exalted be He) saved him from their malice.

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He migrated to Al-Madinah and then they tried to kill him in the Battle of Badr but they were not successful. They tried again in the Battle of Uhud even more severe than ever but Allah (Exalted be He) warded off their hatred and cunning. Then they tried again in the Battle of Al-Ahzab to eradicate the call and eliminate the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) but again Allah (Exalted be He) foiled their plot, broke up their unity, and saved him from their evil and conspiracies. Finally, Allah made His religion victorious, supported His call and helped the Prophet (peace be upon him) against his enemies until he was satisfied before his death when he saw the religion was victorious. Thus, Al-Haqq (the Truth) has become established, Tawhid has spread on earth, and idols were eliminated after he conquered Makkah in Ramadan, 8th A.H. People entered into the religion of Allah (Exalted be He) in crowds as a result of this conquest. Eventually, Quraysh accepted Islam and then the Arab tribes accepted Tawhid, sincerity and Shari`ah to which the Prophet (peace be upon him) called them.

In conclusion, the Prophet (peace be upon him) called to the same teachings as the previous messengers since prophet Nuh and those who followed him. This call was mainly about Tawhid, sincerity, and avoiding the worship of anything else but Allah (Exalted be He). This is his first Da`wah (calling to Islam), its core, and the most important and great obligation. The children of Adam were on pure Tawhid since Adam to Nuh for ten centuries as Ibn `Abbas and his students said. However, when they disagreed over polytheism that had spread among the people of Nuh, Allah (Exalted be He) sent messengers. Allah (Exalted be He) says:

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❲ Mankind were one community and Allâh sent Prophets with glad tidings and warnings ❳

It means that people were one nation based on pure Tawhid and Iman (faith) but then they differed, as He says in another Ayah in Surah Yunus:❲ Mankind were but one community (i.e. on one religion - Islâmic Monotheism), then they differed (later) ❳According to the correct view, it means that they were on pure Tawhid and Iman but then they differed because of the Satanic claim of worshiping Wadd, Suwa`, Yaguth, Ya`uq, and Nasr.

When polytheism spread among the people of Nuh because of their over-estimation of the pious and because Satan allured them to worship those pious people instead of Allah (Exalted be He), He sent them Nuh (peace be upon him) to call them to Tawhid, sincerity and avoiding worship of other than Allah. So, Nuh (peace be upon him) was the first messenger sent by Allah (Exalted be He) to the people on earth after the spread of polytheism. As for Adam, weak narrations mention his prophethood but they are weak and undependable because of their weak chain of narration. There is no doubt that a Shari`ah was revealed to him from his Lord. His offspring followed Tawhid and sincerity for Allah. After ten centuries or more, polytheism spread among the People of Nuh who worshiped Wadd, Suwa`, Yaguth, Ya`uq and Nasr as mentioned previously.

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It is related in famous Athars (narrations from the Companions) narrated from Ibn `Abbas and others that Wad, Siwa`, Yaguth, Ya`uq and Nasr were pious people but when they died, Satan inspired the people to build memorials for them with their names on. So, they did. They were not worshiped until those people died and knowledge was erased. Then, they were worshiped instead of Allah (Exalted be He).

When knowledge was removed and scholars were few, Satan came to people and said: These idols were made because they are used for benefit, supplication, seeking help and water. Thus, people fell to the abyss of polytheism.

Consequently, we know that Nuh (peace be upon him) was the first messenger sent to earth after the occurrence of polytheism, asrelated in "Sahih Al-Bukhari", "Sahih Muslim"and others.﴾ People will come to Nuh (Noah) on the Last Day and say to him: "O Nuh! You are the first of Allah's Messengers to the people on the earth, so please intercede for us with your Lord..." ﴿

The prophethood of Adam was ascertained with other proofs. It is related in the Hadith of Abu Dhar from Abu Hatim ibn Hibban and others that he asked the Prophet (peace be upon him) about the prophets, thereupon the Prophet (peace be upon him) said:﴾ There are about one hundred and twenty-four thousand prophets, while there are three hundred and thirteen messengers. ﴿According to a narration by Abu Umamah: ﴾ three hundred fifteen ﴿but they are weak Hadiths according to the people of knowledge. They have similar supporting reports but they are all weak as mentioned previously. In some narrations, the Prophet (peace be upon him) said:﴾ More than one thousand prophets. ﴿In other narrations:﴾ The number of prophets is three thousand. ﴿All the narrated Hadiths in this context are weak. Ibn Al-Jawzy considered the Hadith of Abu Dhar as fabricated. To clarify,

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there is no reliable narration about the specific number of prophets and messengers, so the number of messengers is only known by Allah (Exalted be He) alone. Allah (Exalted be He) informed us about the stories of some of them and did not inform us about the stories of the others, because of His great wisdom. The most important thing is to know that they all called for Tawhid and devotion of worship for Him (may He be Praised and Glorified). They also called their nations to devotion and some of them accepted the call while others refused. Some of the prophets were followed by only a few while others could not find anyone to follow, as is reported from the Prophet (peace be upon him).

Our Prophet (peace be upon him) is the seal and the best of the prophets. His whole account with his people who fought and acted hostilely against him in Makkah Al-Mukarramah is well known. He and his Sahabah underwent a great deal of harm to the extent that people conspired to kill him but Allah (Exalted be He) rescued him. In Al-Madinah, great battles and Jihad took place until Allah (Exalted be He) supported him and made him victorious. Thus, it is clear for all that the essence of the call of all the messengers was Tawhid and sincerity to Allah (Exalted be He). All the prophets and messengers called for Tawhid, sincerity to Allah, believing in His Names, Attributes, and Actions. Allah (Exalted be He) is One in His Lordship, Names, Attributes, and also One in worship. No one deserves worship, neither a prophet nor a king nor a pious person, because worship is solely for Allah (Exalted be He). It is for the sake of worship that Allah (Exalted be He) created all creatures and sent the prophets, as He says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿Allah (Exalted be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿

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Therefore, all creatures were created for worship, and for this purpose all the messengers were sent, and Divine Books were revealed. Allah (Exalted be He) says:﴾ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things). ﴿﴾ Worship none but Allâh ﴿Allah (Exalted be He) also says:﴾ This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed. ﴿

Allah (Exalted be He) mentioned in His Book the signs and acts of creation that indicate His great power, deity, and lordship and prove that He is the Only One worthy of worship. Whoever reflects on the Book of Allah and His creation, finds many proofs from the Qur'anic Ayahs, signs and reported narrations indicating that He is the only One worthy of worship. All the messengers conveyed this message and called for their Lord. Polytheism, which spread among mankind, still has an impact until now. Some people still worship idols, over-estimate the righteous and the prophets, and worship them instead of Allah (Exalted be He), as it is known to all people since the time of Nuh up to the present day.

After citing Ayahs from the Book of Allah, the sayings of the Prophet (peace be upon him) and from the reality of life, it seems obvious that there are many types of Tawhid. Scholars knew through induction of the Book of Allah and the Sunnah of the Messenger (peace be upon him)

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that there are three types of Tawhid. First, Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) which is to believe that Allah (Exalted be He) is One in His Actions, Creation, Disposal of affairs of His servants and He

is the only Disposer of the affairs of His servants as He wills by His Knowledge and Ability.

Second, Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes), which means that Allah (May He be Praised and Glorified) is described by His Beautiful Names and High Attributes. He is Perfect in Himself, Names, Attributes and Actions and there is no parallel, no example, and no equal to him (May He be Glorified and Exalted).

Third, Tawhid-ul-`Ibadah (Oneness of Worship), which means that He is the Only One worthy of worship without associating partners with Him.

You may say that to believe that Allah is the Lord, the Creator and Provider of all and there is no partner with him in His actions (May He be Praised and Glorified). There is no partner with Him in creation or providing sustenance to His servants. There is no partner with Him in the management of affairs. He is the Owner of everything. Allah (May He be Praised and Glorified) says:﴾ To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things. ﴿He is the Owner of everything and the Administrator of everything. For Him all matters belong and all creatures shall return, as He says:﴾ Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists)! ﴿He has all the qualities of perfection and is called by "the Beautiful Names". Therefore, there is nothing similar to Him in His creation and He is the most Perfect in Himself, Names, Attributes, and Actions. He is the Only One worthy of worship and the One Who must be singled out with supplication, fear, hope, relying, desire,

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Salah (prayer), fast, slaughter, vowing and so on.

All these are included in the concept of Tawhid. Tawhid of Allah (may He be Praised and Glorified) is manifested in the belief in the prophets and messengers. It is Tawhid which the seal and master of the prophets (i.e. Muhammad) came with.

In other words, Tawhid, which all the messengers came with, is divided into two types:

First, Tawhid of acquaintance and confirmation - that is, to believe that Allah is One in his Lordship, Names, Attributes, disposing of His creation's affairs; He is the Provider of sustenance; He (Exalted be He) is One in His Divinity, Actions, Attributes and managing the affairs of His servants. He is the Creator, Sustainer, and the One Who is described with the perfect qualities, the Faultless, Who has no partner, no example, and no rival.

Second, Tawhid of intention and request, which means to single out Allah (Exalted be He) with intention, request, Salah, Sawm (Fast) and all acts of worship, and not to seek anything but His reward as well as charities and all actions which draw you near to Allah (Exalted be He). Only seek Allah's reward and do not supplicate anything but Him. Only make vows to Him, do not perform any kind of worship except to Him, and do not seek victory over enemies except from Him (Glorified and Exalted be He).

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These are the types of Tawhid which you can express with two or three types and you may express them with one type as we mentioned above. There is no contradiction in the terms or expressions but it is important to know what is the meaning of Tawhid with which Allah (Exalted be He) sent the messengers as was revealed in the Divine Books. It is Tawhid that caused conflict between the messengers and their nations; it is the Tawhid of worship.

Allah (Exalted be He) is their Lord Who creates and provides them with sustenance. He is perfect in Himself, in His names, Attributes and Actions and there is nothing similar to Him and He does not have a rival or a parallel. No one can dispute this and there was no disagreement between the messengers and their nations in this regard. Moreover, all the polytheists of Quraysh and others believed in this. Pharaoh claimed that he is the Lord, but this was just arrogance and haughtiness while he knew that this claim had no basis in religion, just as Prophet Musa (Moses, peace be upon him) said to him:﴾ "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidence i.e. proofs of Allâh's Oneness and His Omnipotence.). ﴿Allah (may He be Praised) also says about him and those like him:﴾ And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. ﴿Allah (Exalted be He) says:﴾ We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny. ﴿Also, we recall what Al-Thanwiyyah (sect) claimed that there is a god for light and a god for darkness but this is also haughtiness and arrogance even though they did not say that they were equal. This is because no one in the whole world says that they are two gods equal in disposal and management of affairs. As for those who totally deny the Creator and call themselves atheists and deny the Lord of the worlds and the Hereafter, this is not astonishing, because their minds have been corrupted and totally possessed by Satan until

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they deviated from the pure Fitrah (natural disposition) on which they were created. Even if they denied with their tongues, their hearts acknowledged the truth. Allah (Exalted be He) says:﴾ The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is

Ever Forbearing, Oft-Forgiving. ❳Allah (Exalted be He) says:❲ See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawâbb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. ❳

It means that any disbeliever who denies the existence of Allah (Exalted be He) is too arrogant to admit the truth, because his Fitrah and mind admit the existence of Allah, the Disposer of the universe, and the Manager of affairs, with Whom there is nothing similar, and Who has no partner and no parallel; Exalted is He above what the oppressors claim. Therefore, we said that the polytheists admitted Tawhid-ul-Rububiyyah and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) and could not deny any of that, because they knew that Allah (May He be Glorified and Exalted) is their Creator, Provider, the One who manages their affairs, the Sender of rain, the Living, the One who causes death and the Provider of sustenance for His servants as we mentioned above.

Therefore, it is your duty to exert your effort to explain this fundamental fact after you have come to know about Tawhid, and spread this message to people in order that the ignorant may know until those who disbelieve in Allah (Exalted be He) and disobey His commands worship Him alone. In this way, you will be following the path the messengers adopted

in calling to Allah (Exalted be He) and conveying the message you have been entrusted with. You shall have the rewards of those who are guided by Allah (Exalted be He) through you until the Day of Recompense just as Allah (Glorified and Exalted be He) says:❲ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ❳Allah (may He be Praised) says:❲ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ❳Allah (Glorified and Exalted be He) also says:❲ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better. ❳The Prophet (peace be upon him) said in a Sahih (authentic) Hadith:❲ One who guides to something good has a reward similar to that of its doer. ❳(Related by Muslim in his Sahih).The Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he sent him to Khaybar: ❲ By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable camels. ❳(Reported by Al-Bukhari and Muslim).

May Allah guide us all to understand His religion and be straight on the path which He likes, protect us all from what incurs His wrath and from misleading seditions. I ask Him (May He be Praised) to make His religion victorious, place high His Word, amend the conditions of the Muslims and designate their best as leaders, for He is the Most Generous. All Praise is due to Allah, the Lord of the Worlds. May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who followed them with good until the Day of Recompense.

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Commentary on

Al-`Aqidah Al-Tahawiyyah

Praise be to Allah, the Lord of the Worlds. Authority, encyclopedic Egyptian scholar Abu Ja'far Al-Warraq al-Tahawy (may Allah be merciful with him) said, "This is a concise remembrance of the creed of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) according to the leading Muslim Fuqaha' (Muslim jurists), including Abu Hanifah Al-Nu'man ibn Thabit Al-Kufy, Abu Yusuf Ya'qub ibn Ibrahim Al-Ansary and Abu `Abdullah Muhammad ibn Al-Hasan Al-Shaybany (may Allah be pleased with them all) and what they believed in terms of the basics of religion, and took their religion for the sake of the One, the Lord of the worlds.

We say with regard to the belief in the Oneness of Allah, as believers, by the success that Allah grants: Allah is One and thus does not have a partner; nothing is like Him; nothing can prevent Him from implementing His Will; there is no true deity other than Him;

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Eternal without a beginning; Everlasting without an end; never dies or goes to ruin; nothing exists except what He wills; what enters the realm of ideas does not grasp Him; intellects do not reach comprehension of Him;

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humans do not resemble Him; Attributed with Life not dying; Controlling all things and does not sleep; The Creator without any need; Provider of sustenance without burden; causing death without fear of anything; Resurrector without difficulty. He is now as He has always been Eternal with His Attributes before His creation came into being. Nothing was added to His Attributes through their existence that He was not attributed with before. Just as He was eternal with His Attributes He will never cease to be Eternal. He did not gain the name "Creator" after creating, and not by bringing creation into existence He gain the name "Inventor". He has the Attribute of Lordship, not depending on the existence of subjects. He has the Attribute of being Creator, not depending on the existence of the creation. Just as He has the Attribute of giving life both before and after He gives it, He has the Attribute of being Creator before giving existence. This is because He is over all things competent. Everything needs Him and nothing is difficult for Him. He does not need anything.﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿

He created the creation with His Knowledge, predestined their fates and appointed the times of their endings and nothing about them was concealed for Him before creating them. He knew what they would do before creating them and ordered them to obey Him and forbade them to disobey Him. Everything happens according to His Predestination and Will. His Will happens. His creations do not have a will except what He wills for them; whatever He wills happens, and whatever He does not will does not happen.

He guides whomsoever He wills; protects and defends as a grace; causes whoever He wills to go astray;

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forsakes and afflicts with justice; and the creation alternate by His Will between His Grace and Justice. He is clear of and above having a match or an equal. None can ward off His Decree or delay His rulings, or have any control over what He has willed to be. We believe in all of this and are certain that all of it is from Him.

We also believe that Muhammad is his chosen slave, His selected prophet and His approved messenger, and that he is the seal of the prophets and the leader of those who fear Allah, and the master of all messengers, and the beloved of the Lord of the Worlds. Any claim of prophethood after him is a deviation and from perverse desires. He was sent to all jinn and mankind with truth, guidance, light and enlightenment. The Qur'an is Allah's Speech and from Whom it was brought forth without questioning as speech and sent down to His Messenger as revelation. The believers deemed it truthful and were sure that it was really Allah's Speech and not a created speech, like the speech of people. Therefore whoever hears it and claims it is human speech is committing disbelief. Allah blames, reproaches and threatens such a person with Hellfire, saying,﴾ I will cast him into Hell-fire. ﴿Since Allah threatened with Hellfire whoever says:﴾ "This is nothing but the word of a human being!" ﴿we know for sure that is the word of the Creator of mankind that does not resemble that of humans.

Whoever attributes to Allah an attribute that is for humans he will be Kafir (disbeliever). Whoever apprehends this will ponder carefully, and will keep apart from the claims of disbelievers. He will also know that Allah's attributes are not like those of humans. Seeing Allah is true for the People in Paradise without any meaning of surrounding or modality. This is as stated in the Book of Allah, our Lord,﴾ Some faces that Day shall be Nâdirah (shining and radiant). ﴿﴾ Looking at their Lord (Allâh). ﴿Its explanation is what Allah wills and knows. All that has been narrated to us of sound Hadith regarding this from the Messenger of Allah is as what he said

and the meaning is as what he meant. We do not interpret this

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with our own opinions and views or as we likes. Indeed, no one is safe in his religion except that who lets the meaning of what he does not know to Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) and returns the knowledge of what is unclear to him to the one that knows it.

No foot stays firm in Islam except on the platform of surrender and submission. So whoever seeks to know what is unattainable to him and does not satisfy himself to leave it to the one who knows it; his search will restrain the sincerity of his belief in the Oneness of Allah and the purity of his knowledge and soundness of faith. The result will be that he will swing between disbelief and belief, truthfulness and falsehood, and confirming and denying. He will be obsessed with anxieties and will be lost. He is doubting, not believing fully or stubbornly denying.

Belief in seeing Allah by the people of Paradise is not sound for whoever considers it to be by heart or interprets it according to one's own understanding. This is because interpretation of seeing or any meaning that is ascribed to Lordship is done by abandoning interpretation, and adhering to submission. This is the religion of Muslims. Whoever does not guard himself from Inkar [denial (of Allah's Attributes or Names)] and Tashbih (comparison of Allah's Attributes or Names) will deviate and will not be declaring Allah clear of imperfection. For Our Lord (May He be Glorified and Exalted) has the Attributes of Oneness and Uniqueness that can not be ascribed to any one of the creation.Exalted be He above limits and boundaries and Exalted be He above having faculties and parts. He is not subject to the six directions and dimensions which are the characteristics of created beings.

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Mi`raj (the Prophet's ascension to Heaven) was true and the Prophet (peace be upon him) was taken on a night journey in person, while awake, to the heavens and then to where Allah has willed of high places. Allah honored him with whatever He willed and revealed to him whatever He revealed.﴿ The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم saw. ﴾Allah has sent blessings upon him in the Hereafter and the worldly life. The Hawd (Prophet's lake in Paradise), which Allah has honored him with as a relief for his nation as well as Shafa`ah (intercession), which is reserved for them as narrated in Hadiths, are true.

The Covenant that Allah took from Adam and his descendants is true. Allah has known eternally the number of people going to Paradise, and the number of those going to Hell as a single total number. This number neither increases nor decreases. Likewise, their deeds; what He knew from them that they would do, [they would do]. Everybody will find easy to do such deeds as will lead him to his destined place. Everyone is facilitated in that for which he has been created. Deeds are judged according to the endings. The happy are those who are made happy according to Allah's predestination. The miserable are those who are made miserable according to Allah's predestination.

The reality of predestination is a secret of Allah pertaining to His creation. Neither a favored angel nor a sent prophet has ever been given knowledge of it. To become deeply absolved in and pondering about this reality is domed to failure, leading to deprivation transgression. Beware of that in thoughts, reflection, and random ideas. Allah (Exalted be He) has hidden the knowledge of Predestination from the creation and forbidden them from seeking it.

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Allah (Exalted be He) says,﴿ He cannot be questioned as to what He does, while they will be questioned. ﴾So, whoever asks, 'why did He do that?' has rejected the judgment of the Book. Whoever rejects the judgment of the Book is a disbeliever. This is the amount of knowledge needed for the one whose heart is enlightened among the Awliya' (pious people), which is the rank of those well-grounded in knowledge. This is because knowledge is of two kinds: knowledge that is accessible to creation and knowledge that is not accessible to creation.The denial of the knowledge that is accessible to the creation counts as disbelief, and claiming of having the knowledge that is not accessible to the creation is also disbelief. Belief is not established except by accepting the knowledge that is accessible to the creation and abandoning the search for the knowledge that is not.

We believe in Al-Lawh-ul-Mahfuzh (the Preserved Tablet), the Pen, and all that is written in it. If all creation had gathered and agreed on making something happen that had not been written by Allah in it, then they would not able to do that.

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The Pen has dried up with regard to what will be until the Day of Judgment. Whatever befalls the creation by accident was not intended to befall him and whatever befalls him was not to miss him.

The slaves should know that Allah preceded in knowing all that is to be among His creation. He predestined that firmly and surely without any contradiction therein or overruling against Him or anything that can cease or change it. There is nothing that reduces or increases His creation in the Heavens or in the Earth. This is all part of belief, the fundamentals of faith and admitting to the Oneness of Allah and His absolute ownership of creation. Allah (Exalted be He) says,﴿ He has created everything, and has measured it exactly according to its due measurements. ﴾and,﴿ And the Command of Allâh is a decree determined. ﴾

Woe to the one that has become a disputant against Allah with regard to predestination, prepared a sick heart to ponder it, has sought with his delusions to investigate the hidden secrets of the unseen, and has concluded with his statements as a sinful liar.

The `Arsh (Allah's Throne) and Kursy (Allah's Chair) are true. Allah does not need the `Arsh or what is below it. He surrounds all things and is above it. He made His creation unable to have encompassing knowledge. We say that Allah has taken Ibrahim (Abraham) as a Khalil (an intimate friend) and has spoken with Musa. We say all of this in faith, belief and submission. We believe in the angels, the prophets and the Books sent down to the messengers and we testify that they were on the path of obvious truth.

We call the people of our Qiblah (direction faced for Prayer towards the Ka`bah) believing Muslims as long as they admit to be true whatever Muhammad (peace be upon him) brought and believe in and do not deny any of what he said. We neither get into pondering about Allah nor dispute the religion of Allah. We do not argue about the Qur'an and we testify that it is the Speech of the Lord of the words with which the Trustworthy Spirit descended to teach the master of the messengers Muhammad (peace be upon him). Nothing of the created speech is like Allah's Speech. We do not say that the Qur'an is created nor we deviate from the Muslim nation.

We do not declare any the people of the Qiblah who commits a sin as a Kafir (disbeliever) as long as he didn't consider it lawful.We do not say that Iman (faith) is not affected by sins.

We hope that those who do good deeds among the believers will be forgiven by Allah and that will make them enter Paradise by His Mercy, but we do not feel confident about them being safe, and do not testify that they will enter Paradise.We ask Allah to forgive the sinners among them,

fear for them, and we do not make them lose hope. Safety or despair may take a person out of Islam, while the path of truth for the people of Qiblah is set between them. A believer can be rendered out of Iman by the denial of what made him a Muslim.

Iman is affirming with the tongue and believing with the heart.

All that has been authentically narrated from the Prophet of Islamic laws, rules and practices and clarifications are true. Iman is one andits people in its essence are the same, but superiority between them is according to the level of

fearing Allah and doing contrary to sinful inclinations. All the believers are 'Awliya (pious people) of Allah, the Most Gracious, and the most honorable of them are those most obedient and compliant to the Qur'an.

Iman is the belief in Allah, and His angels, books, messengers, and the Last Day; and to believe that Predestination, good and bad, sweet and bitter, is from Allah (Exalted be He). We believe in all of that and do not distinguish between any of His messengers; we believe in all of them and what they brought. The people of major sins from the nation of Muhammad in the Hellfire will not be left there forever, if they died as believers in Allah's Oneness, even if they did not repent. This is as long as they meet Allah while knowing and believing in His religion. They will be subject to what Allah has willed and judged. He will forgive and pardon them if He wills as a grace, as He (Glorified and Exalted be He) says in His Book,﴾ but He forgives except that (anything else) to whom He wills ﴿If He wills He will torture them by His Justice according to their sin. After that, He takes them out of it by His Mercy and the intercession of the intercessors from the people of obedience. Then He sends them to His Paradise for He protects those who know Him and did not make them in the Two Abodes (worldly life and the Hereafter) like those who disbelieve in Him - those who did not obtain His guidance and did not get His protection.

O Allah, the Guardian of Islam and its people, make us steadfast in Islam until we meet You as Muslims. We are of the view that Salah (Prayer) is valid behind any pious or sinful person among the people of Qiblah. We offer Funeral Prayer for any of them who dies. We do not affirm with certitude for any of them to be among the dwellers of Paradise or Hellfire. We do not say about any of them that he is Kafir, Mushrik (one who associates others with Allah in His Divinity or worship) or hypocrite if he did not show any of that as only Allah (Exalted be He) knows one's intentions.

We are of the view that anyone of the Prophet Muhammad's nation should not be killed unless he deserves it. We do not hold the view that one should rebel against the rulers even if they transgressed; we do not supplicate against them or disobey them. Rather, we hold that obedience to them is obedience to Allah and an obligation,

as long as they do not order us to do a sin, and we ask Allah to mend their ways and protect them. We adhere to the Sunnah and the Muslim body and avoid deviations, disagreement and schism. We love the people of justice and trustworthiness, and hate the people of injustice and treachery.

We say when something is unclear to us: Allah knows best. We hold that it is valid to wipe over the socks

during travel and non-travel as was narrated in Hadith. We hold that Hajj and Jihad are continuous obligations with the Muslim rulers, whether they are pious or sinful, and nothing abolishes or invalidates these two obligations.

believe in the Noble Scribes and that Allah has made them to watch over us. We believe in the Angel of Death appointed to take the souls of mankind and jinn. We also believe in the torture in grave (i.e. during the period between death and the Resurrection) for whomsoever deserves it, and in the questioning of Munkar and Nakir (two angels who question people in grave after death) to the dead about their Lord, religion and prophet, as narrated in Hadiths of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) may Allah be pleased with them.

The grave is a garden of the gardens of Paradise, or a pit of the pits of Hell. We believe in Resurrection, recompense for one's deeds on the Day of Resurrection, presentation of one's deeds, Reckoning, reading the persons records, punishment and reward, Sirat (the bridge over the Fire), and Mizan (the Scales for weighing deeds). Paradise and Hellfire are both creations and they do not end or perish. Allah had created Paradise and Hellfire before He created the creation and that he created people for them; then whomsoever He wills Paradise for will be admitted there as a Grace from Him, and whomsoever He wills Hellfire for will be put there as Justice from Him. Everybody do what they have been created for and toward what they would proceed.

Good and evil are predestined for the slaves. Ability, with which deeds are done, depends on success that is impermissible to describe the creation with, as it is simultaneous with the action. Ability is the one depending on Allah's creation of the ability to do good, which is forbidden to ascribe to creation. In terms of soundness, capability, mastery and defect-free organs, Ability ocurrs before action, and to which the following Ayah refers:

﴾ Allâh burdens not a person beyond his scope. ﴿

People's actions are created by Allah and acquired by the slaves. Allah does not make the creations accountable for other than what they are capable of and they are not obligated to do other than what He has made them accountable for.

This is the explanation of the expression: 'There is neither might nor power except with Allah!'. We say that no one has a trick, or a movement, or a shift away from disobeying Allah unless He helps. And there is no ability for any creation to perform acts of obedience to Allah and keep steadfast on them without success from Allah.

Everything proceeds according to Allah's Will, Knowledge, Action, and Predestination. His Will controls the will of everything else. His Action overrules all tricks. He does what He wills and is never unjust. He Himself is absolutely clear of any kind of defect or ruin and is free of any flaw or blemish.﴾ He cannot be questioned as to what He does, while they will be questioned. ﴿

The dead benefit from the supplications and charities made by the living persons. Allah (Exalted be He) answers supplications, fulfills needs, owns everything and nothing owns Him. No one and nothing is without need for Him for even the blink of an eye. Whoever thinks himself without need from Allah for the blink of an eye is rendered a disbeliever and becomes one of the people doomed for ruin. Allah has wrath and pleasure not like any of his creation. We love Sahabah of the Prophet (peace be upon him). We do not go to extremes in the love of any of them, and we do not disavow any of them. We hate whoever hates them or mentions them with anything bad. We only mention them with good. Loving them is religion, belief and pure obedience. Hating them is disbelief, hypocrisy and injustice.

It is confirmed that the Caliphate after the Prophet (peace be upon him) first went to Abu Bakr Al-Siddiq (may Allah be pleased with him) in preference and to give him precedence over the entire nation. Then it went to `Umar ibn Al-Khattab (may Allah be pleased with him) then to `Uthman ibn `Affan (may Allah be pleased with him) then to `Aly ibn Abu Talib (may Allah be pleased with him). They are the Rightly-Guided Caliphs and Imams.

We testify that the ten people whom the Messenger of Allah (peace be upon him) gave them glad tidings to be among the dwellers of Paradise will be admitted to Paradise, just as the Messenger testified. His saying is the truth. They are Abu Bakr, `Umar, `Uthman, `Aly, Talhah, Al-Zubayr, Sa`d (ibn Abu Waqqas), Sa`id (ibn Zayd), Abdul-Rahman ibn `Awf, and Abu 'Ubaida ibn al-Jarrah, the latter is The Trustworthy of the Nation (may Allah be pleased with them).

Whoever speaks well of the Sahabah and the Prophet's (peace be upon him) wives, freeing them of any filthiness and his purified offspring of any disgrace, is free of hypocrisy.

Salaf (righteous predecessors) and Tabi`un (Followers, the generation after the Companions of the Prophet) are among the people of good deeds and Hadith narration; jurisprudence and insight; they are mentioned with good and whoever speaks ill of them is not on the path (of truth).

We do not prefer any Waliy to any prophet (peace be upon them) and say that one prophet is better than all Awliya' together.

We believe in their Karamah (an extraordinary event performed by a pious person) and in what the trustworthy narrators reported about them. We also believe in the signs of the Day of Judgment, including the appearance of Al-Masih-ul-Dajjal (the Antichrist) and the descent of 'Isa (Jesus), son of Maryam (peace be upon him), and the rising of the sun from the west and coming of the creature of the earth. We do not believe any fortuneteller, soothsayer, or the one

who claims anything going against the Book of Allah, Sunnah and Ijma` (consensus of scholars). We see Ijma` as true and right and division as deviation and torture. Allah's religion on earth and in heavens is one and the same; it is Islam. Allah (Exalted be He) says,﴿ Truly, the religion with Allâh is Islâm. ﴾and,﴿ and have chosen for you Islâm as your religion. ﴾Islam is between excessiveness and negligence, between likening Allah's Attributes to those of His creation and rejecting them; between fatalism and Divine Decree; and between feeling safe from Allah's punishment and despair of His forgiveness. This is our religion and belief both outward and inward and we declare to Allah that we disavow whomsoever disagrees with what we have mentioned and explained.

We ask Allah (Exalted be He) to make us firm in faith and to end our lives while we are in that state and to protect us from the various kinds of deviant inclinations and divisive opinions and lowly schools, such as that of Mushabbihah (those who compare Allah's Attributes to those of His creation), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Jabriyyah (those who claim that mankind have no choice and are obliged), and Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him) and the other sects that disagreed with the Sunnah and the Muslim main body, and pledged allegiance to deviation. We are clear of them and they are deviants and lowly in our view. May Allah grant us protection and success!

End quote of Al-`Aqidah Al-Tahawiyyah, may Allah forgive its author and help His slaves benefit from it!

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The meaning of "Al-Ma`iyyah" and standing up in honor of another

This letter is from `Abdul-`Aziz ibn `Abdullah Ibn Baz to his honorable brother, may Allah increase him in knowledge and faith! Amen. Peace be upon you!

I have received your first letter dated 9/4/1374 AH (may Allah guide you and grant you success) and later I received your second letter. I delayed answering your questions until I had the time to discuss them in detail but unfortunately, due to the great amount of work and having no time after lectures at the institution and other places, I was unable to answer all the four questions included in the first letter elaborately. In this letter, I will answer some of them and delay the rest to my vacation. Please inform me of your address after the end of the academic year, so as to be able to send you the answers to the rest of your questions. May Allah guide us all to know the Truth and to follow it! We seek refuge with Him from misguiding trials, for He is All-Hearing, Ever Near! You asked about the meaning of the word "Ma`iyyah" and here is the answer. Allah (Glorified be He) mentions two types of Ma`iyyah (Allah being with His creation): general and particular. The first is mentioned in the Ayah (Qur'anic verse):﴾ And He is with you (by His Knowledge) wheresoever you may be. ﴿The second is mentioned in the Ayah:﴾ Be not sad (or afraid), surely Allâh is with us. ﴿and:﴾ I am with you both, hearing and seeing. ﴿There are other Ayahs to the same effect. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) are of the opinion that Ma`iyyah is one of the Attributes of Allah (Glorified be He) as befits His Glory. Moreover, they attest to

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Allah's Istiwa' (Allah's rising over the Throne in a manner that befits Him), His `Uluw (Allah being high above His creation) and His Glorification above mixing with His creations. Allah (Glorified be He) is the Most High despite His Nearness and the Most Near despite His Highness. The two Attributes of Ma`iyyah and `Uluw - in a manner that befits Allah - do not involve Tashbih (comparison) to one of His creations or negate one another. Jahmiyyah and Mu`tazilah (deviant Islamic sects) uses the Ayahs to prove Allah's Ma`iyyah, deny Allah's `Uluw and claim that He is Omnipresent. The Salaf (righteous predecessors) denied these claims and agreed that Allah's Ma`iyyah entails His Knowledge of His servants' affairs despite His Istiwa'. That is why Allah begins and ends the Ayahs referring to general Ma`iyyah by mentioning His Knowledge in order to inform His servants that His Ma`iyyah entails His encompassing Knowledge of their affairs. Based upon this, the majority of the Salaf scholars have interpreted the Ayahs which mention Ma`iyyah as referring to Allah's Knowledge. Other scholars have discussed Ahl-ul-Sunnah wal-Jama`ah's consensus on interpreting Ayahs talking about Ma`iyyah as referring to Allah's Knowledge and denying the claims of Jahmiyyah and Mu`tazilah, who say Allah is Omnipresent and who deny His Attributes of `Uluw and Istiwa' (May Allah curse them! How can they deny the Truth). Thus, we know that interpreting the word "Ma`iyyah" as Knowledge is not only the opinion of Shaykh Taqiy Al-Din only, but is also the opinion of Ahl-ul-Sunnah wal-Jama`ah. The Shaykh (may Allah be merciful with him) wrote in his book "Al-Wasitiyyah" what supports the obligation of believing in the two Attributes of Allah, namely `Uluw and Ma`iyyah without Tahrif (distortion of the meaning) and false claims. You can refer to the book if you are interested. In general, the Shaykh (may Allah be merciful with him) meant that it is obligatory to confirm the Ma`iyyah and `Uluw of Allah above the Throne in a manner that befits Him and does not compare Him to any of His creations. Al-Hafizh ibn Kathir (may Allah be merciful with him) while interpreting the Ayah:﴾ There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven) ﴿he said, "The majority of scholars agree that what is meant in this Ayah,

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regarding Ma`iyyah, is Allah's Knowledge and there is no doubt in this". These words do not negate interpreting Ma`iyyah as knowledge, since it is what is meant and intended by it. This is the true meaning of it. Ma`iyyah refers to Allah's Knowledge of all things related to the affairs of His servants, as for its manner, it is only known to Allah just as the rest of His Attributes. Ahl-ul-Sunnah wal-Jama`ah believe in the Names and Attributes of Allah and understand their meanings but do not know their manner. Only Allah knows the exact manner of assuming His Attributes, as He alone knows His Dhat (Essence). Exalted and Glorified be He above the false claims of those who deny or compare His Attributes to those of humans. Imam Malik (may Allah be merciful with him) and other scholars among Ahl-ul-Sunnah wal-Jama`ah said, "Allah's Istiwa' is known, its manner is unknown, and believing in it is obligatory." This is the adopted view in relation to all of Allah's Attributes and Allah knows best.

As for standing up for the teacher when he enters the classroom, many Hadith Sahih (authentic Hadith) support the view that it is Makruh (reprehensible) or even Haram

(prohibited). It is related on the authority of Anas **(may Allah be pleased with him) that he said,** "None was more beloved to them (i.e., the Companions) than the Messenger of Allah (peace be upon him), but they did not stand up upon seeing him, for they knew how much he hated that." **(Related by** Ahmad and Al-Tirmidhy **who termed the Hadith as Hasan (good), Sahih (authentic) and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration))**

Therefore, a teacher should not approve of such behavior from the students, based on a Hadith related on the authority of Mu`awiyah **(may Allah be pleased with him) who narrated that the Prophet (peace be upon him) stated,** "Anyone who likes people to stand up fore him should prepare himself for his abode in Hellfire." **(Related by** Ahmad, Abu Dawud and Al-Tirmidhy **with a good Sanad (chain of narrators) and** Al-Tirmidhy **ranked it as a Hadith Hasan)It is also related by** Abu Dawud **with a weak Sanadon the authority of** Abu Umamah **(may Allah be pleased with him) who said,** "The Messenger of Allah (peace be upon him) came out to us leaning on a stick. We stood up (in respect to him) but he said: 'Do not stand up as non-Arabs do, showing respect to one another.'" **This Hadith is also related by** Ahmad and Ibn Majah. **All of the previous Hadith were related by Al-Hafizh** Muhammad ibn Muflih **in his "Al-Adab Al-Shar`iyyah",**

vol. 1, pp. 464-465. Some scholars exclude from the ruling in these Hadith someone standing up to welcome a returning traveler, or a long-time friend to shake their hands or embrace them. Other scholars excluded a son standing up for his father to honor or help him, while a father may stand up for his son if he deserves it. What is meant here is standing up to greet and shake hands with the other and in this sense, the exclusion is valid and is supported by evidence from the Sunnah (whatever is reported from the Prophet).It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that when Sa`d ibn Mu`adh **came to pass judgment on** Qurayzhah (a Jewish tribe), **the Prophet (peace be upon him) said to the Sahabah (Companions of the Prophet),** "Stand and receive your chieftain." **He (peace be upon him) meant ordering them to get up to greet him and help him dismount.Here is another Hadith related in the Two Sahih (authentic) Books of Hadithon the authority of** Ka`b ibn Malik, "After Allah revealed the acceptance of his Tawbah (repentance to Allah), he went to the Prophet (peace be upon him) in the Masjid (mosque) while the people were sitting around him. Upon seeing Ka`b, Talhah ibn `Ubaydullah got up quickly and went to shake his hand and congratulate him for Allah's Acceptance of his Tawbah. The Prophet (peace be upon him) did not deny this act." **Further, it is related by** Abu Dawud, Al-Tirmidhy and Al-Nasa'y **with a good Sanadon the authority of** `Aishah **(may Allah be pleased with her) that she narrated,** "When the Prophet (peace be upon him) would visit Fatimah (may Allah be pleased with her), she would get up to (welcome) him, take him by the hand, kiss him, and have him sit in her seat. When she came to visit him, he (peace be upon him) would stand to (welcome) her, take her by the hand, kiss her and have her sit in his seat". **All these Hadiths clearly support the permissibility of getting up for another Muslim in these cases and prove it is not reprehensible. However, some Muslims today stand whenever their teacher enters to show him respect not to shake hands with him. They only stand up to show respect and honor then sit again. There is no doubt in the undesirability of this act. In addition, a teacher and the like should not approve of this behavior, based on the previous Hadith related on the authority of** Mu`awiyah **and other Hadiths. In fact, scholars, teachers, knowledge seekers, rulers and prominent figures in the community are the ones most entitled to following the Sunnah and applying its teachings.**

If they strictly adhere to the Sunnah, others will follow their suit and if they are negligent the others will be. Our Prophet (peace be upon him), who was the best of all people and the most prominent among the descendants of Adam, hated that anyone should stand up for him. He even forbade the Sahabah from doing this, fearing they would exceed the proper boundaries and imitate non-Arabs who stand up for their rulers and leaders. Allah (Glorified be He) says: Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. **May Allah guide us all to acquire beneficial knowledge, acting upon it and inviting others to it. The answer to the rest of your questions will be sent to you soon during the vacation. May Allah support us all and peace be upon you!**

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The Sunni Creed in respect of the Divine Attribute of Istiwa' (Allah's rising over the Throne in a manner that befits Him)

All Praise is due to Allah. May peace and blessings be upon His Messenger, family and Companions. I have recently looked into what was published in Al-Balagh magazine, issue no. 637 where Shaykh Ahmad Mahmud Dahlub provided an answer to the following question: What is the Tafsir (exegesis) of Allah's saying:﴾ He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴿The answer to this question contained a mistake wrongly ascribed to the Salaf (righteous predecessors) when he said: 'The Salaf explained the Ayah "rose over the Mighty Throne" that He (Allah) seized the Throne and possessed it, as the poet says,

Bishr seized the land of Iraq without using the sword or shedding blood

Falsely attributing such words to the Salaf prompted me to draw people's attention to such a blatant mistake lest the readers of this saying should be deceived into thinking that it was said by esteemed scholars. The correct view is that this explanation is attributed to Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and those who followed their suit in relation to denying some of the Perfect Attributes with which Allah (may He be Praised and Exalted) called Himself. The early scholars (may Allah be merciful with them) denied such Ta'wil (allegorical interpretation), saying that the view regarding the Attribute of Istiwa' is the same as other Attributes, i.e. confirming all perfect Attributes to Allah in a way that suits His Sublimity and Majesty without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). Imam Malik (may Allah be merciful with him), when asked about Istiwa', said: "Istawa' is known; its manner is unknown; believing in it is obligatory; and asking about it is a Bid`ah (religious innovation).

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This was the `Aqidah (creed) adopted by the early scholars from Ahl Al-Sunnah wal-Jama`ah (may Allah be merciful with them). Shaykh-ul-Islam Ibn Taymiyyah (May Allah be merciful with him) said in his "Al-Risalah Al-Hamawiyyah", "This is the Book of Allah in its entirety and there is also the Sunnah of His Messenger (peace be upon him) in its entirety beside the whole bulk of sayings and traditions of Al-Sahabah (Companions of the Prophet) and Tabi`un (Followers, the generation after the Companions of the Prophet) then the sayings of the latter Imams, and which are all either clear-cut texts or preponderant opinions that Allah (may He be Praised and Exalted) is the Most High and is above everything including the Throne and the heavens, as He (Exalted be He) says:﴾ To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds) ﴿and,﴾ I will take you and raise you to Myself ﴿and,﴾ Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you ﴿﴾ Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? ﴿and,﴾ But Allâh raised him [`Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). ﴿and,﴾ He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him ﴿and,﴾ They fear their Lord above them ﴿and Allah also said,﴾ then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). ﴿This truth is reiterated in seven positions." Shaykh-ul-Islam added: "...in addition to the many and countless proofs in this regard. Let alone the great and innumerable reports of Sahih (authentic) and Hasan (good) Hadiths, such as the story of the Messenger's ascension to Heaven as well as the decent of angels from Heavens and their ascension to Him. The Prophet (peace be upon him) says regarding the angels that take turns among you by day and by night,﴾ '...and those (of the angels) who spend the night among you then ascend and their Lord asks them, though He is the best Aware of

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them.' ﴿Moreover,in a Sahih (authentic) book of Hadith, it is reportedin the Hadith of the Khawarij (separatist group that believes committing a major sin amounts to disbelief): ﴾ Do you not trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Revelation) both in the morning and in the evening? ﴿ until he (Ibn Taymiyyah) said: There are other narrations reported by means of verbal and implicit Tawatur (consistent and recurrent transmission of the same report whether in the same wording or similar wordings conveying the same meaning) in this regard that leads to conclusive knowledge. It is evidently true that the Prophet (peace be upon him) who conveyed the Message of Allah informed his Ummah that Allah (may He be Praised) is High above His Throne and above Heavens. This goes for the Fitrah (natural disposition) upon which Allah created all nations, whether Arabs or non-Arabs, at the times of Jahiliyyah (pre-Islamic period) and after Islam. Whoever thinks otherwise has deviated from the sound Fitrah and hundreds or thousands of sayings reported from the Salaf in this regard, etc." End Quote.

In light of this truth, it becomes clear to the readers that what Ahmad Mahmud Dahlub ascribed to the Salaf concerning the interpretation of Istiwa' to mean 'seizure' is a big mistake and a blatant lie, which should not have the least consideration. The view of the righteous Salaf in this regard is known and authentically reported. This has been made clear in the words of Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) with regard to explaining the Istiwa' with Allah's establishing Himself above the Throne. Belief in it is Wajib (obligatory) and the way it is done is only known to Allah (may He be Praised). This meaning was reported on the authority of Umm Salamah, the Mother of Believers, and on the authority of Rabi`ah ibn Abu `Abdul-Rahman, the shaykh of Malik (may Allah be merciful with him). This is the unquestionable truth that goes in conformity with the `Aqidah of Ahl Al-Sunnah wal-

Jama`ah. They adopt the same view in relation to the rest of Allah's Attributes, namely the Attributes of Hearing, Sight, Content, Wrath, the description of having two Hands, Feet, Fingers, Speech, Will and others. All of these Attributes are well known in the literal usage of the Arabic language. Therefore, believing in them is obligatory without knowing the way 'Istiwa' is made as well as believing that all of Allah's Attributes are perfect and complete and that Allah does not resemble His creation in any of His Attributes. His Knowledge, Hands, Fingers and

Content are all unlike that of ours. Allah (may He be Praised) says:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾Allah (Exalted be He) also says﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾Allah (Exalted be He) also says:﴿ Do you know of any who is similar to Him? ﴾This means that Allah (may He be Praised) has no co-equal. He (Glorified and Exalted be He) says:﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴾There are many Ayahs in this regard. It is incumbent upon the true believer to believe in what Allah and His Messenger said as maintained by the predecessors of the Ummah (nation) from among the Companions and their followers who sincerely adopted their way. We should beware of the heretic views of the innovators who introduce Bid`ah into Islam and abandon the teachings of the Book and the Sunnah. They only take their intellects and minds as rulers to the extent that they went far astray and tempted others to follow their way. We ask Allah to protect us and all Muslims from delusive temptations, and to save us from the insinuations of Satan to follow his way. Allah is the One Who is Capable of doing so. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

A Commentary and Explanation of an Article by

Dr. Muhiy Al-Din Al-Safy

entitled

"In Order to be the Most Powerful Ummah" about Allah's Attributes

Praise be to Allah and peace and blessings be upon the Messenger of Allah and upon his family and Companions!

In its issue no. 3383 of 3/4/1408 A.H, Asharq Al-Awsat newspaper published an article by Dr. Muhiy Al-Din Al-Safy **entitled "In Order to be the Most Powerful Ummah". When I read the article, my attention was seized by the writer's words about the difference between the Salaf (righteous predecessors) and Khalaf (later scholars) regarding some of Allah's Attributes. The following is what he wrote:**

"However, there are Ayahs (Qur'anic verses) which describe Allah (Exalted be He) with some of the attributes of His creatures, such as: ﴾ The Hand of Allâh is over their hands. ﴿**,** ﴾ Everything will perish save His Face. ﴿ **and,** ﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿ **Scholars have two methods in explaining these Ayahs; the first is the method of the Salaf, which is to affirm the Attributes that Allah has affirmed for Himself, but without Takyif (questioning Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), or Ta`til (denial of Allah's Attributes). The Salaf aimed not to deny that these are Allah's Attributes, but they**

affirmed that the apparent meanings of these Ayahs were not the intended meanings and that the basic rule is to deem Allah (Exalted be He) far above any attribute similar to that of His creation. This is because Allah (Exalted be He) states: ﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿

The Khalaf's method, on the other hand, depends on making Ta'wil (allegorical interpretation) of these terms and turning them away from their literal meanings, by saying that the "Hand", for example, refers to power, the "Face" refers to Allah's Self, and "Istiwa'" denotes His Dominance and Omnipotence. This is because conclusive texts indicate that Allah has no body and because Allah (Exalted be He) says: ﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿ **Both methods are correct and mentioned in the recognized books compiled by outstanding scholars..."**

The writer was mistaken - may Allah pardon him and us - when he attributed to the Salaf their affirmation of the literal meanings of these Ayahs are not the intended meanings. This is because the Salaf (may Allah be merciful with them) and those who have followed in their footsteps attributed to Allah the Attributes of Perfection, which He has attributed to Himself or which His Messenger (peace be upon him) has attributed to Him. They believed in the presence of these attributes, but in a manner befitting His Majesty without Tahrif (distortion of the meaning), Ta`til, Takyif, Tamthil, Ta'wil, or Tafwid (relegation of the meaning).

Shaykh-ul-Islam Ibn Taymiyyah **(may Allah be merciful with him) said in Risalat Al-Fatwa Al-Hamawiyyah: "Regarding Allah's Names and Attributes, it was reported on the authority of** Abu Bakr Al-Bayhaqy **with a Sahih (authentic) Sanad (chain of narrators) from** Al-Awza`y **who said, 'In the presence of Tabi`un (Followers, the generation after the Companions of the Prophet), we used to say that Allah (Exalted be He) is rising over His Throne and we believed in the Attributes that were mentioned in the Sunnah (whatever is reported from the Prophet).'** Al-Awza`y **was one of the Four Imams appeared during the age of the following generation of the Tabi`un, namely** Malik, **Imam of** the people of Al-Hijaz; Al-Awza`y, **Imam of** the Levant (the region covering Syria, Lebanon, Jordan, and Palestine); Al-Layth, **Imam of** Egypt; **and** Al-Thawry, **Imam of** Iraq.

Al-Awza`y related that during the lifetime of the Tabi`un, there was a belief that Allah (Exalted be He) is over His `Arsh (Allah's Throne) and that He has Hearing Attributes. In fact,** Al-Awza`y **said that after the rise of a statement by Jahm [ibn Safwan], **who denied that Allah was above His `Arsh and denied Allah's Attributes, in order to inform the people that the attitude of the Salaf opposed this opinion."**

Also, Abu Bakr Al-Khallal **related in his book "Al-Sunnah" from** Al-Awza`y **who said:** "Makhul and Al-Zuhry **were asked about the explanation of texts and they said, 'Take them as they were revealed.'" On the authority of** Al-Walid ibn Muslim **who reported, "I asked** Malik ibn Anas, Sufyan Al-Thawry, Al-Layth ibn Sa`d, and Al-Awza`y **about the texts that included Allah's Attributes and they said: "Take them as they were revealed." In another narration, they said, "Take them as they were revealed without Takyif." Saying "Take them as they were revealed" rebuts the beliefs of** Al-Mu`attilah (deniers of Allah's Attributes); **and saying "without Takyif" rebuts the claims of Al-Mumathilah (those who liken Allah's Attributes to those of His Creation).**

Al-Zuhry and Makhul **were the most knowledgeable Tabi`un of their their time, and the other four were the Imams during the age of the successors of the Tabi`un. Among their contemporaries were** Hammad ibn Zayd, Hammad ibn Salmah **and others..." He (may Allah be merciful with him), then, said: On the authority of** Al-Khallal **who reported - with a Sanad whose narrators are all Thiqah (trustworthy) Imams - from** Sufyan ibn `Uyaynah **who said,** "Rabi`ah ibn Abu `Abdul-Rahman **was asked about the following Ayah:**﴿ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴾**He was asked how this Istiwa' [rising over] takes place and he answered that Istiwa' is known (to be one of Allah's Attributes) but its manner is incomprehensible. The message is sent by Allah, conveyed through His Messenger, and believed in by us." This was related on the authority of** Malik ibn Anas, **the student of** Rabi`ah ibn Abu `Abdul-Rahman, **according to more than one narration. One of these narrations was reported by Shaykh** Al-Asbahany and Abu Bakr Al-Bayhaqy **from** Yahya ibn Yahya, **who said, "We were with** Malik ibn Anas **when a man came and said, "O father of `Abdullah! Allah states:**﴿ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴾**How does this take place?** Malik **bowed his head**

until he was covered with sweat, then he said, "Istiwa' is known but its manner is incomprehensible. It is obligatory to believe in this and it is a Bid`ah (innovation in religion) to inquire about it. I think you are a follower of Bid`ah." He, then, ordered him to leave.

Thus, the statement of Rabi`ah and Malik, **"Istiwa' is known, its manner is incomprehensible, and it is obligatory to believe in it" conforms to the others' statements, "take them as they were revealed without Takyif." The Salaf, thus, denied their knowledge of how Istiwa' occurred, but they did not deny the attribute itself. If they had believed in the term without understanding its meaning as befits Allah, they would not have said that Istiwa' is known and the way in which it occurs is incomprehensible.**

When they said, "Take them as they were revealed without Takyif," Istiwa' then is not known, but rather unknown. Moreover, there would be no need to deny knowledge of how Istiwa' occurs, since the term does not signify a meaning. In fact, knowledge of how it occurs only negates when the attributes are affirmed.

Whoever denies the attributes mentioned in the Qur'an and Sunnah or the attributes in general does not need to say "without Takyif". For example, whoever believes that Allah is not over the `Arsh does not need to say "without Takyif". If the Salaf denied the attributes, they would not have said "without Takyif". Also, their saying "Take them as they were revealed" implies that the apparent meanings are intended since the terms refer to meanings. If the terms signify no meanings, it would have been obligatory to say, "Take the terms as they were revealed" and to believe that Allah is not described with what really refers to Him. Only then, they would have been taken as they were revealed and it would not have been said "without Takyif". Also, it would be nonsense to deny knowledge of how it is done since the attribute itself is not affirmed to be one of Allah's Attributes."

This is the Salaf's way of understanding this issue. It is clear that they

attributed to Allah (Glorified be He) the qualities of perfection which He has attributed to Himself in His Book or with which His Messenger (peace be upon him) described Him as was authentically reported from him. They believed that what the Ayahs and Sahih (authentic) Hadith indicate is comprehensible but they did not make Ta'wil or Takyif for them. Rather, they ascribed the knowledge of how the attribute is manifested to Allah (Glorified be He) and believed that Allah is far above any resemblance to His Creation. Allah (Exalted be He) states:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾**Allah (Glorified and Exalted be He) also states:**﴿ "And there is none co-equal or comparable unto Him." ﴾**and**﴿ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴾

The writer commented, "The Khalaf's method, on the other hand, depends on making Ta'wil of these terms and turning them away from their apparent meanings..." until his saying, "Both methods are correct and mentioned in the recognized books compiled by outstanding scholars..."

This is a serious mistake, for both methods are not correct. In fact, the method of the Salaf is the correct understanding that must be followed, because it entails acting according to the Qur'an and Sunnah and adhering to what was adopted by the Sahabah (Companions of the

Prophet) and those who followed them rightfully among the Tabi`un and the prominent Imams. Also, this method deems Allah (Glorified and Exalted be He) far above any attributes of defect by affirming the Attributes of Perfection and deeming Him far above any description applicable to inanimate and nonexistent objects and this is the correct understanding. As for making Ta'wil - adopted by the scholars of `Ilm-ul-Kalam (a discipline that searches for answers to creedal issues using logic) from among the Khalaf, it opposes Al-Haqq (the Truth) and is a way of seeking judgment through the limited mind. Even more, it entails speaking about Allah without knowledge and denying the Attributes of His Perfection. Such scholars have tried to avoid the Tamthil which they falsely believed in but have fallen in Ta`til, which

in fact is nothing but Tamthil and likening Allah (Glorified be He) to inanimate and nonexistent objects as was already stated. They have, thus, denied the Attributes of Allah's Perfection with which He has described Himself or were described by His honorable messengers (peace be upon them), as He (Glorified be He) has stated in the Qur'an praising Himself before His Servants, and which He revealed to His finest Messenger and last Prophet, and has created mankind with this instinctive knowledge.

Had these scholars followed in the footsteps of the righteous Salaf and attributed to Allah the qualities of Perfection in a manner befitting Him and only negated Takyif and Tamthil, they would have arrived at Al-Haqq and been safe from opposing the messengers and seeking judgment of the limited mind which is incapable of comprehending all things.

In summary, the attitude of the Salaf represents Al-Haqq which must be followed and believed in. Regarding Ta'wil of the texts including Allah's Attributes - as was done by some of the scholars of Khalaf, this is Batil (null and void) and opposes the Qur'an, Sunnah, and the Salaf.

It is obligatory to abandon this belief [of the Khalaf], understand the Nas (Islamic text from the Qur’an or the Sunnah) as it is, affirm what it affirms and deny what it denies along with believing that the meaning it carries is a reserved right of Allah (Glorified be He) that is exclusive to Him.

As for saying, "Conclusive evidence has proven that Allah has no body," there is no evidence to support this because there is no explicit Nas in the Qur'an or the Sunnah that describes Allah with this quality or denies it. Accordingly, it is obligatory to accept such Attributes as they are, because the issue of Allah's Attributes is Tawqifiy (bound by a religious text and not amenable to personal opinion) wherein reason has no place. Therefore, this issue must be confined to what is stated in the Nas.

Consequently, it is clear that Dr. Muhiy Al-Din Al-Safy **was wrong when he said, "Thus, we must agree that the contemporary Muslim scholars who adopt one of the two methods are not wrong. In fact, they are right..." This is because Al-Haqq is the viewpoint of the Salaf (may Allah be merciful with them) and any viewpoint contrary to it is Batil that must be avoided and clarified as Batil that must be abondoned and Al-Haqq must be shown to people. This is a form of cooperating in righteousness and piety, resisting evil, and inviting to Al-Haqq.**

May Allah guide us all to the understanding of His Din (Islam), and keep us firm on it. May He grant us success in following what is supported by proofs from the Qur'an and the Sunnah of the truthful Messenger (peace be upon him), and following in the footsteps of the Salaf regarding the issue of Allah's Names and Attributes and all issues of faith. May Allah guide Dr. Muhiy Al-Din Al-Safy **to return to Al-Haqq, adhere to it, and to refrain from anything that opposes it. Allah is the One Who is Capable of doing so. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!**

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Response to a question regarding Allah (may he be Exalted) Being Up and Above

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to our dear brother Muhammad ibn Ahmad Sindy, may Allah grant you success, extensive knowledge and Iman (faith). Amen. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!), I received your lengthy, undated letter, may Allah guide you, which includes the following points:

1- At the beginning of the letter, you said: "Allah Exalted is beyond any directional bearings and that He is not spatially restricted."

2- You also said: "What grabbed my attention while perusing the book Sira` bayn Al-Haqq wal Batil (A Struggle between Truth and Falsehood) by Sa`d Sadiq. Then you mentioned his evidence from the Ayahs and Hadiths on Allah being up and above...until you said: "I do not know what this writer and his likes gain from this belief, which may very well lead to Fitan (seditions/trials/seductions), disorder, division, especially as the ordinary people adhere to what is mentioned in this book, and believe that Allah exists in the Heavens...." At the end of the letter, you have quoted Al-Razy, Al-Qurtuby and Al-Sawy as sources in a bid that I may reply.

It appears to me from your letter that you do not have a clear understanding of the topic of `Aqidah (creed) with regard to the Names and Attributes [of Allah], and that you need further research to become more knowledgeable of the principles of `Aqidah. Accordingly, you should know, may Allah bless you, that Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) among the Companions of the Messenger (peace be upon him) and those who followed them in righteousness, unanimously agreed that Allah exists in the Heavens; He is above the Throne, and that

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hands are to be raised toward Him (Glorified be He) as expressed by the Ayahs and sound Hadiths. They also unanimously agreed that He (Glorified be He) is not in need of the Throne or any other thing, and that all creatures are in need of Him. Moreover, they unanimously agreed that He exists above the Throne, and above all creatures, but not within the Heavens, may Allah be Exalted. Rather, Allah is above all creatures, has risen above His Throne in a manner that befits His Majesty and Might, without resembling any of His Creatures in this or having any correlation to them in His Attributes. Imam Malik (may Allah have mercy on him) replied to a question about Istiwa' (Allah's rising over the Throne in a manner that befits Him), saying: " Istiwa' is known, its manner is unknown, belief in it is obligatory, and asking about it is Bid`ah [(rejected) innovation in religion]." This was the opinion of Ahl-ul-Sunnah with regard to Allah's Attributes, as Malik stated that meanings are known according to the requisites of the Arabic language through which Allah addressed His Servants. However, the manner of these perfect, confirmed Attributes are unknown, and Allah does not resemble any of His creatures. None of His creatures resembles Him in any way, and this needs further elaboration, which we will address after I arrive in Al-Madinah and review your letter to alert you to the errors it contains. We recommend you to contemplate the Noble Qur'an, and believe that all that is indicated therein, with regard to His Names and Attributes, is true and befitting Him.

You should also believe that all which is stated concerning other matters is also true, and it is impermissible to either employ Ta'wil (allegorical interpretation) regarding the Attributes, or to distort their apparent meanings that befit Allah or to deny them. This is the belief of the people of Bid`ah (innovation in religion), whereas Ahl-ul-Sunnah wal-Jama`ah do not allegorically interpret the Ayahs and Hadiths which mention Allah's Attributes.

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They do not alter or deny apparent meanings, rather they believe that what is indicated by these meanings must be attributed to Allah in a manner befitting Him (Glorified be He), without resemblance to anyone. Allah (Glorified be He) states﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾﴿ "He begets not, nor was He begotten.﴾﴿ "And there is none co-equal or comparable unto Him."﴾and:﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾Thus Allah negates resemblance to creation and confirms having Hearing and Sight in a way that befits Him, and this is the case regarding all Attributes.

We also recommend you to read Shaykh-ul-Islam Ibn Taymiyyah's reply to the people of Hamah, and people of Tadmur. The two replies are quite benificial and elaborate on the sayings of Ahl-ul-Sunnah as well as reporting some of their sayings, especially in his Hamawiyah treatise. They also include a decisive reply to the people of Bid`ah.

In addition, we also recommend you to read Al-Qasidah Al-Nuniyyah and Mukhtasar Al-Sawa`iq Al-Mursalah by the knowledgeable scholar Ibn Al-Qayyim (may Allah have mercy on him), and they also include the clarification and declaration of Ahl-ul-Sunnah, and the reply to the people of Bid`ah. You will not find this in any other book, along with searching and considering the evidence from the Book (Qur'an) and Sunnah, and

the sayings of the Salaf of the Ummah.

I ask Allah to guide us and you toward useful knowledge and righteous deeds, and to grant us all a sound understanding of Islam and support us to abide by it. I also ask Him to protect us from deviation of hearts and delusion of Fitan, for He is the All-Hearer, Ever Near. May Allah's peace and blessings be with you, and As-salamu `alaykum warahmatullah wabarakatuh.

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Ruling on seeking help from other than Allah

All praise is due to Allah and may peace and blessings be upon the Messenger of Allah, his family, his Companions and those who followed his guidance. Al-Mujtamaa Kuwaiti magazine published some lines of poetry in its issue no. 15, dated 19/4/1390 AH entitled "In Commemoration of Mawlid (the Prophet's birth day)". In these verses, the poet, named Aaminah, seeks the Prophet's help and support to save the nation and rescue it from dispersion and disagreement. Here are the verses:

O Messenger of Allah! Save this world	**from the blazing flames of war**
O Messenger of Allah! Save this nation	**from doubt and ignorance**
O Messenger of Allah! Save this nation	**from straying and losing sight**

The poet goes on until she says:

O Messenger of Allah! Save this nation	**from doubt and ignorance**

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Bring forth victory as you did	**on the Battle of Badr when you invoked the Lord**
Immediately humiliation turned into victory	**as Allah has soldiers that none else can see**

Thus, the poet calls upon and seeks help from the Messenger of Allah (peace be upon him), asking him to save the nation by bringing forth victory. She forgets or neglects the fact that victory is only from Allah, not from the Prophet (peace be upon him) or any other creature. Allah (Glorified be He) states in the Glorious Qur'an:﴾ And there is no victory except from Allâh, the All-Mighty, the All-Wise. ﴿Allah (Glorified and Exalted be He) also states:﴾ If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? ﴿

Moreover, it is known that Allah created His creatures to worship Him and sent messengers and revealed Divine books for the same purpose. This is supported by Nas (Islamic text from the Qur'an or the Sunnah) and Ijma` (consensus of scholars). Allah (Glorified be He) states:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿He (Exalted be He) states:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿and:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿and:﴾ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things). ﴿﴾ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings. ﴿

Allah (Glorified be He) informs us in these Ayahs (Qur'anic verses) that He has only created humans and jinn to worship Him alone without any partner and that He has sent messengers to command people of this worship and forbid them

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from neglecting it. In addition, Allah (Glorified and Exalted be He) tells us that He has perfected and explained in details Ayahs of the Qur'an so that people worship none but Him. `Ibadah (worship) is defined as directing worship to Allah Alone, carrying out His Orders and avoiding His Prohibitions. Allah mentions these commands in many Ayahs, such as:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿He (Glorified and Exalted be He) says:﴾ And your Lord has decreed that you worship none but Him. ﴿Allah also states:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿There are many Ayahs to the same effect, thus proving the obligation of worshiping Allah alone without partners and avoiding worshiping anything else whether prophets or others.

There is no doubt that Du`a' (supplication) is one of the most important and most comprehensive acts of

`Ibadah, and thus it should be performed purely for Allah. Allah (Glorified and Exalted be He) states:﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿Allah also states:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿The word "anyone" mentioned here is an indefinite noun, including all creatures like prophets or anything other than Allah. He (Exalted be He) states:﴾ And invoke not besides Allâh any such that will neither profit you nor harm you ﴿The Ayah was addressed to the Prophet (peace be upon him); although, Allah protected him from Shirk (associating others with Allah in His Divinity or worship), the Ayah is a command to warn others from it.

Then Allah states:﴾ but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers). ﴿If the most preeminent person among the descendants of Adam invoked other than Allah, he would have been among the Zalimun, what about ordinary people! Usually when the word "Zhulm" (wrong-doing) is mentioned generally, it refers to

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major Shirk (associating others with Allah in His Divinity or worship). Allah (Glorified be He) states:﴾ And it is the disbelievers who are the Zâlimûn (wrong-doers). ﴿also:﴾ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴿These Ayahs and others prove that invoking other than Allah, such as dead people, trees, idols and others, is Shirk that negates the essence of `Ibadah for which Allah created humans and jinn, sent messengers and revealed Divine books. In fact, this is the true meaning of "La ilaha illa Allah." It means that none has the right to be worshiped but Allah. So, it condemns offering `Ibadah to any other than Allah and proves it is the Right of Allah alone. Allah (Glorified be He) states:﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿This is the foundation of faith and the basis of Islam, and no act of `Ibadah is valid without establishing this basis first. Allah (Exalted be He) states:﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿﴾ Nay! But worship Allâh (Alone and none else), and be among the grateful. ﴿Allah also states:﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿

Islam is based on two important basic principles:

First, none but Allah is to be worshiped,

Second, Allah is only to be worshiped according to Shari`ah (Islamic law) revealed to His Prophet and Messenger Muhammad (peace be upon him). This is the meaning of testifying that there is no true god but Allah and that Muhammad is the Messenger of Allah. Anyone who invokes dead prophets, idols, trees, rocks or any other creature, seeks their help, wishes to draw closer to them by offering sacrificial animals or vows, prays to them or prostrates before them has indeed taken them as gods besides Allah and has made them equal to Him (Exalted be He). This negates the basis of Islam

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and opposes the true meaning of "La ilaha Illa Allah". Similarly, anyone who innovates something in Islam, which Allah has not ordained, has not fulfilled the true meaning of the testimony that Muhammad is the Messenger of Allah. Allah (Glorified and Exalted be He) states:﴾ And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. ﴿The Ayah refers to the deeds of those who have died upon Shirk and those who have innovated in Islam that which Allah has not ordained. All their deeds will be as worthless as scattered particles of dust on the Day of Resurrection since they were not in accordance with Shari`ah. The Prophet (peace be upon him) stated,﴾ "Whoever introduces something into this affair of ours that is not of it, it will be rejected." ﴿(Agreed upon by Al-Bukhari and Muslim)

In the above-mentioned verses, the poet seeks help and invokes the Messenger of Allah (peace be upon him), forgetting Allah, Lord of the worlds in Whose Hands are victory, harm and benefit which are not in the hands of anyone else. There is no doubt this is a grievous sin and Shirk. Allah (Glorified and Exalted be He) orders us to supplicate to Him and promises those who do so to respond to them, while those who are arrogant will be cast into Hellfire. Allah states:﴾ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" ﴿This Ayah indicates that invocation is an act of `Ibadah and anyone who scorns it will end in Hellfire. If this is the case with those who scorn invoking Allah, what about those who invoke other than Allah, while He is the All-Near Who answers invocation, the Owner of all things and the Powerful over all things! Allah (Glorified be He) states:﴾ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ﴿The Prophet (peace be upon him) said in Hadith Sahih (authentic Hadith) that Du`a' is the essence of `Ibadah. He (peace be upon him) said to his

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cousin `Abdullah ibn `Abbas (may Allah be pleased with them both),﴾ "Be mindful of Allah (Commandments), He will preserve you. Safeguard His Rights, He will be ever with you. If you ask, ask of Him Alone; and if you seek help, seek it from Allah." ﴿

(Related by Al-Tirmidhy and others)The Prophet (peace be upon him) also said,﴾ "Anyone who dies while still invoking a rival (in worship) to Allah will enter Hellfire." ﴿(Related by Al-Bukhari) Further, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that the Prophet (peace be upon him) was asked,﴾ "Which sin is the gravest in Allah's Sight?" He (peace be upon him) replied: "That you associate a partner with Allah, when it was He Who created you." ﴿A "partner" is anything/anyone invoked other than Allah, whose help is sought, to whom vows are offered, to whom animals are slaughtered or for whom any act of `Ibadah is performed. A partner can be a prophet, a Waliy (pious person), a king, jinn, an idol or any other creature. However, asking a living being for something in their power and seeking their help in physical matters is not an act of Shirk. Rather, it is permissible for Muslims to seek help from one another. Allah states about Prophet Musa (peace be upon him):﴾ The man of his (own) party asked him for help against his foe ﴿Allah (Exalted be He) also mentions about Musa:﴾ So he escaped from there, looking about in a state of fear. ﴿Another example is a Muslim seeking help from their friends in times of war or need of another. Allah ordered the Prophet (peace be upon him) to inform the people that he can neither benefit nor harm anyone. Allah states in Surah Al-Jinn﴾ Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him." ﴿﴾ Say: "It is not in my power to cause you harm, or to bring you to the Right Path." ﴿Allah (Exalted be He) also says in Surah Al-A`raf:﴾ Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." ﴿There are many Ayahs to the same effect. The Prophet (peace be upon him) invoked

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and sought help from none other than his Lord. On the day of the Battle of Badr he (peace be upon him) asked for Allah's Help and Victory over his enemies and was persistent in that. He kept on saying, "O Lord! Fulfill Your Promise to me!" until Abu Bakr (may Allah be pleased with him) said, "O Messenger of Allah! You have invoked your Lord sufficiently, for He will fulfill His Promise to you." Then Allah (Glorified be He) revealed:﴾ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴿﴾ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴿In these Ayahs, Allah reminds believers how when they sought His Help He responded by sending angels to support them. Then Allah (Glorified be He) informs us that victory is not from the angels but from Allah, who sends angels to relieve Muslims and give them glad tidings. Allah states:﴾ And there is no victory except from Allâh. ﴿Allah (Glorified and Exalted be He) states inSurah Al-`Imran:﴾ And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful. ﴿In this Ayah, Allah reminds us that He granted them victory in the Battle of Badr. This denotes that the weapons, arms, and angels Allah sent were all means leading to victory and bringing glad tidings. Victory is from Allah alone and not from these means. How is it possible for this poet, or any other, to seek help from the Prophet (peace be upon him), asking him for victory while neglecting Allah, the Lord of the worlds, the Owner of all things, and the All Powerful?

Indeed, this is an detestable act of ignorance and a grievous act of Shirk. This poet should sincerely perform Tawbah (repentance to Allah), regret what she has done, avoid it and determine never to do it again. Tawbah should be performed in glorification of Allah,

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sincerely for Him, in obedience to His Orders and in avoidance of His Prohibitions. If the sin involves violating a human's right, Tawbah should include also giving back what was taken or asking for people's forgiveness. Allah has ordered His servants to perform Tawbah and in return He promises to accept it. Allah states:﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿He (Exalted be He) states about the Christians: ﴾ Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. ﴿And He says:﴾ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ﴿﴾ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴿﴾ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful. ﴿Allah (Exalted be He) also states:﴾ And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. ﴿Moreover, it is authentically reported that the Messenger of Allah (peace be upon him) said,﴾ "Islam razes what was before it and Tawbah razes what was before it?" ﴿I have written these words due to the seriousness and gravity of Shirk, for fear of people being misled by what this poet has written, and out of the obligation to advise Muslims for the Sake of Allah.

I ask Allah to benefit people with my words, to set all our affairs right and to grant us understanding of Islam and steadfastness on it! I seek refuge with Allah from the evils within our selves and from our evil deeds, for He alone is Able to do this! Peace and blessings be upon our Prophet and Messenger Muhammad, his family and Companions!

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Focusing on some matters related to swearing by other than Allah

It is Allah (May He be Praised) alone Who has the exclusive right to swear by what He wills of His creatures on whatever He wills of other creatures. But it is impermissible for any person whosoever to swear by anything other than Allah (Glorified and Exalted be He).

Allah commanded his servants to take oaths only by Him (may He be Praised and Exalted) or any of His Attributes. Unlike the practice of the disbelievers in Jahiliyyah (pre-Islamic time) who used to swear by others than Allah, such as Al-Ka`bah, the honor of anyone, the Prophet, the angels, shaykhs, kings, great people, forefathers, swords, or any other object taken as a matter for taking oath by many of the ignorant people. According to Ijma` (consensus) of scholars, it is impermissible to swear by such things. The Prophet (peace be upon him) said,(He who swears by anyone but Allah is a disbeliever or a polytheist.)He (peace be upon him) also said,(Verily! Allah forbids you to swear by your fathers; if one has to take an oath, he should swear only by Allah.)(Related by Al-Bukhari) In another narration by Muslim: ("Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.))In another Hadith:(Do not swear by your fathers, or by your mothers, and swear by Allah only when you are speaking the truth.)The Prophet (peace be upon him) also said:("He who swears by Amanah (trust) is not one of us.'') Ibn Mas`ud (may Allah be pleased with him) said, "To swear by Allah falsely is dearer to me than swearing by other than Him in truth." There are many texts of Hadiths and narrations stressing this meaning.

It is enjoined upon Muslims to protect their oaths and abstain from swearing except by Allah or any of His Attributes. They should avoid and guard themselves against swearing by other than Allah in accordance with the aforementioned Hadiths. We ask Allah (May He be Glorified and Exalted) to guide Muslims to what

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pleases Him, to bestow on them good understanding of the religion, protect us and them from delusive temptations and the evils within ourselves and from our misdeeds. He is the One Who is Capable of doing so. May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

The prohibition of taking oaths by anyone other than Allah

Praise be to Allah Alone. I have reviewed an article published in Riyadh Newspaper, p. 11. Issue dated (23/12/1402 A.H.) It is entitled "A cry from a citizen who lost his money." The article includes the following: "By the Lord of the Worlds and His honest Messenger." Since taking oath is only permissible by Allah and His Names or Attributes, I deemed it necessary to pay attention to it.

Taking oath by others than Allah is absolutely impermissible, as the Prophet (peace be upon him) said,("Whoever takes an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.))He (peace be upon him) also said,(He who swears by anyone but Allah commits an act of disbelief or Shirk.)There are many texts of Hadiths stressing this meaning. Therefore, it is an obligation upon the press and other means of Media to deliberately monitor and revise all articles published or prepared for publication to be free from unacceptable ideas that are improper for our Islamic Press. It is incumbent upon every Muslim to have a sound understanding of his Din and to learn its indispensable matters. May Allah guide all Muslims to useful knowledge and good deeds. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ruling on visiting, consulting, and believing soothsayers and the like

All perfect praise be to Allah Alone. May peace and blessing be upon the Noblest Prophet Muhammad, his Family, and Companions. Some people are widely known to rely on soothsayers, astrologers, diviners, and sorcerers to unveil the future, bring luck, fulfill marriage, succeed in exams, and other matters that are only known to Allah (Glorified and Exalted be He). Allah (Exalted be He) says:﴾ "(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)." ﴿﴾ Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. ﴿Allah (may He be Praised) says:﴾ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected." ﴿Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) declared the delusion and evil end of the soothsayers, diviners, sorcerers, and the like assuring that they have no knowledge of the Ghayb (the Unseen) and they tell people lies and deliberately attribute falsehood to Allah. Allah (Exalted be He) says:﴾ Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. ﴿

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Allah (Glorified be He) also says:﴾ That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain. ﴿He (Exalted be He) says:﴾ And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. ﴿﴾ Thus truth was confirmed, and all that they did was made of no effect. ﴿These Ayahs (Qur'anic verses) and others confirm the loss and evil end of the sorcerer in this life and the Hereafter. He never brings good and the magic he learns or teaches entails harm to the person who practices it. Moreover, Allah (may He be Praised) stated that the works of the sorcerers are of no effect. It is authentically reported that Allah's Messenger (peace be upon him) said:﴾ Avoid the seven great destructive sins." The people enquired, "O Allah's Messenger! What are they?" He said: "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers, (of illicit relations). ﴿(Agreed upon by Imams Al-Bukhari and Muslim)

This Hadith emphasizes the gravity of the crime of practicing sorcery; hence, Allah mentioned it along with Shirk (associating others in worship with Allah) and informed us that it is a destructive sin. Sorcery is Kufr (disbelief) since a person does not excel in it except after committing acts of disbelief. Allah (Exalted be He) says:﴾ but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." ﴿It is narrated that the Prophet (peace be upon him) said:﴾ The prescribed penalty of a sorcerer is to put him to sword. ﴿It is authentically reported that Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him) ordered the male and female sorcerers to be killed. The same action was also reported from Jundub Al-Khayr Al-Azdy (may Allah be pleased with him), a Companion of the Prophet (peace be upon him) i.e. he killed some sorcerers. It is authentically reported that Hafsah, the Mother of

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the Believers, (may Allah be pleased with her) ordered a slave-girl to be killed because she bewitched her. It is narrated on the authority of `Aishah (may Allah be pleased with her) that﴾ Some people asked Allah's Messenger (peace be upon him) about the fortune-tellers and he said: ' They are nothing." They said, 'O Allah's Messenger, sometimes they tell us of a thing that turns out to be true." Allah's Messenger (peace be upon him) said, "A Jinn snatches that true word and pours it into the ear of his friend (the fortune-teller) (as one puts something into a bottle). The fortune-teller then mixes with that word one hundred lies." ﴿Related by Al-Bukhary.

The Prophet (peace be upon him) said in the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with both of them):﴾ "He who acquires a branch of the knowledge of astrology, learns a branch of magic (of which he acquires more as long as) he continues to do so." ﴿Related by Abu Dawud and its Sanad (chain of narrators) is Sahih (authentic). Al-Nasa'y related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ "Whoever ties a knot and blows on it has committed sorcery and whoever commits sorcery has committed Shirk (Polytheisam). Whoever wears an amulet or talisman will be subjected to its control." ﴿This indicates that Sihr (sorcery) involves associating others in worship with Allah, because sorcery cannot be learned except through worshipping the jinn and dedicating sacrificial animals and other acts of worship to them. This is Shirk.

Soothsayers claim knowledge of some matters of the Ghayb. This is widely common among those who locate the positions of the stars to foretell the earthly occurrences or those who use jinn to eavesdrop, as stated in the Hadith mentioned above. These people practice sand-reading, cup-reading, and palm-reading

claiming that these enable them to know the Ghayb and the future. They are Kafirs (disbelievers), because this means that they share one of Allah's Attributes, namely, knowledge of the Ghayb, with Him, and for disbelieving in the saying of Allah (Exalted be He):(Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh")Allah also says:(And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.)

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Addressing His Prophet (peace be upon him), Allah said:(Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed)Whoever consults a soothsayer about a matter that pertains to the Ghayb is a Kafir. It isrelated by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet(peace be upon him) said:(If anyone resorts to a diviner or a soothsayer and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).)Also, Muslim related in his Sahih (authentic) Book of Hadithon the authority of some of the Prophet's wives (peace be upon him) that the Prophet (peace be upon him) said:(He who visits a diviner and asks him about anything, his prayers will not be accepted for forty nights.)It is narrated on the authority of `Imran ibn Husayn (may Allah be pleased with him) that the Prophet (peace be upon him) said:("He is not of us: the one who sees omens or has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him. And whoever goes to a soothsayer and believes what he says, has disbelieved in what has been sent down upon Muhammad (peace be upon him).")Related by Al-Bazzar through a good Sanad.The Hadiths we have cited above tell seekers of the truth that astrology, the so-called horoscope, palmistry, cup-reading, drawing lines or similar things that soothsays, diviners and sorcerers practice - all pertain to the sciences, which were common in the pre-Islamic era are forbidden by Allah and His Messenger. Islam cancelled all such works and warned people against practicing them. Islam also forbade going to those who practice such works and consulting them or believing what they tell. These matters belong to the knowledge of Ghayb that only Allah knows.

I advise everybody who does these acts to repent to Allah and seek His forgiveness. Let him rely on Allah Alone and put his trust in Him in all of his affairs along with utilizing the Shar`y and lawful physical means and giving up these matters

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of the pre-Islamic era. A Muslim should, out of obeying Allah and His Messenger, stay away from these acts and avoid resorting to or believing those who practice them. By doing so, Muslims protect their religion and creed and guard themselves against the wrath of Allah as well as the means of Shirk and Kufr that bring those who dies while committing it to fatal loss in life and the Hereafter. We implore Allah (may He be Praised) to grant us safety from that and we seek refuge with Him from committing what is against Islam or commands His anger. May Allah (may He be Praised) guide all us and all Muslims to the best understanding of His religion and keep us steadfast on it. We seek refuge with Allah from the misguiding trials, the evil of our souls and evil of our bad deeds - He is the One Who is Capable of doing so. May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

A Legal Elaboration on Believing in Horoscopes

Praise be to Allah. May peace and blessings be upon the most honorable Prophet and Messenger, Prophet Muhammad, upon his Family, and all his Companions.

Reading an article that was published in some newspapers celebrating boastfully some acts of Jahiliyyah (Pre-Islamic time of Ignorance) and calling to them such as believing in the Stars, Horoscopes, Luck, and Fortunes, I found it is my duty to warn against the lies included in this article. I state that astrology, horoscopes, and fortune telling are all practices of Jahiliyyah that Islam came to remove. They fall under shirk (associating others in worship with Allah), for they include adhering to other than Allah and believing in the existence of a support of other than Him. They also include believing fortune-tellers and soothsayers who falsely claim to have the knowledge of Ghayb (the unseen), and manipulate the minds of inexperienced and naive people to embezzle their money and spoil their creeds. It is reported from the Prophet (peace be upon him) on the authority of `Abdullah Ibn `Abbas (may Allah be pleased with both of them) that he (peace be upon him) said:❨ Whoever acquires any knowledge of astrology has acquired a branch of witchcraft. The more they acquire of Astrology, the more they acquire of witchcraft. ❩Related by Abu Dawud with a sound Isnad (chain of narrators). Al-Nasa'y had also related on the authority of Abu Hurayrah (may Allah be pleased with him) that he also said:❨ Whoever ties a knot and blows (magic) on it, has practiced witchcraft and whoever practices witchcraft, has attained Shirk (associating others in worship with Allah), and whoever wears a thing (amulet or talisman) will be left to it." ❩This indicates that witchcraft is an act of shirk towards Allah (Exalted be He) and that whoever adheres to any of what the soothsayers or fortunetellers say shall be left to their care and deprived of Allah's Support.

Itis related by Muslim in his Sahih (book of Hadith)on the authority of some wives of the Prophet (peace be upon him) that he (peace be upon him) said:❨ Whoever resorts to a diviner and asks him about anything, their prayers will not be accepted for forty nights ❩Similarly, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:❨ If anyone resorts to a diviner and believes in what he says, they will be disbelieving in what is revealed to Muhammad (peace be upon him) ❩Related by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah).It is also narrated by `Imran Ibn Husayn that the Prophet (peace be upon him) said:❨ He is not one of us who practices augury or has it done for them or who foretells or has their fortune told for them, or who practices witchcraft or has that done for them, and whoever goes to a soothsayer and believes what he says, will have disbelieved in what has been sent down upon Muhammad (peace be upon him) ❩Related by Al-Bazzar with a good Isnad, Ibn Al-Qayyim (may Allah be merciful with him) said: They call whoever is known to practice releasing (the birds) as a soothsayer.

It means that whoever claims to know the unseen will be either a soothsayer or fall under the same meaning if he tends to do similar acts. Accordingly, he will be considered a soothsayer. This is because telling some of the unseen things may occur either by revelation or through Satans. It may be also by good omen, releasing (birds), evil omen, striking with the pebbles, marking on earth, astrology, soothsaying, witchcraft, etc. of the knowledges of Jahiliyyah.

The Jahiliyyah here refers to all acts that are not traced to the messengers (peace be upon them) such as those of philosophers, soothsayers, astrologists, and the Arab atheists who were before the mission of the Prophet (peace be upon him). Such knowledge is ascribed to people who have no awareness of what the messengers (peace be upon them) brought. Moreover, whoever practices such things is called a soothsayer or a fortuneteller. Therefore, whoever resorts to them or believes them - will be liable to the prescribed penalty.

Such knowledge has been inherited by people who claimed to know the Ghayb that is exclusively kept to Allah. They also claimed that they are Allah's Awliya' (pious people) and that this is a Karamah (an extraordinary event performed by a pious person) given to them. End quote of Ibn Al-Qayyim's words (may Allah be merciful to him).

It is evident from the sayings of the Prophet (peace be upon him) and the reports of the Muslim scholars and jurists that the knowledge of astrology and what is called horoscope, palm-reading, cup-reading and fortune-telling are all abominable knowledge of Jahiliyyah that are prohibited by Allah and His Messenger. They are false knowledge of the pre-Islamic acts of the era of ignorance that Islam came to annul and warned against practicing, asking, believing, or resorting to those who practice them. This is indeed part of the knowledge of Ghayb that is exclusively confined to Allah. He (Exalted be He) says:❨ Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh" ❩I advise those who believe in these things to repent to Allah, seek His Forgiveness, and rely on Him alone in all affairs. They should also take the permissible legal and tangible means leaving these Jahiliyyah-based issues, and keeping away from them. A person must never ask those imposters or believe in them, out of obedience to Allah and His Messenger (peace be upon him) to safeguard

his religion and creed. May Allah grant us and all Muslims a good understanding of religion and help us abide by His Shari`ah (Islamic Law). We also ask Him not to let our hearts deviate after He has granted us guidance. May Allah's Peace and Blessings be upon His the Last Prophet and Messenger, Muhammad, his family, Companions, and their followers until the day of Resurrection.

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Necessity of approaching Allah with Tawbah and supplication in adversity

From `Abdul-`Aziz ibn `Abdullah ibn Baz to every Muslim who reads this:

May Allah help us remember Him and take warnings and lessons from the destinies unfolding before our eyes and lead us to sincere Tawbah (repentance to Allah) from all sins and misdeeds. Amen. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Indeed, allah (Glorified and Exalted be He) wills with His Deep Wisdom, absolute Proof, and all-Encompassing Knowledge to test His Servants with prosperity and adversity, poverty and affluence, blessings and calamities, to try their patience and thankfulness. Anyone who is patient at the time of adversity, thankful at the time of prosperity, humbles themselves and supplicates to Allah upon facing hardships, acknowledges their sins and shortcomings, and asks Allah for His Mercy and Forgiveness, has succeeded and will be granted the blessed end. Allah (Glorified and Exalted be He) revealed in His Book:(Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.])(Do people think that they will be left alone because they say: "We believe," and will not be tested.)(And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).)The Fitnah (trial) mentioned in this Ayah (Qur'anic verse) means the test of faith that makes evident the truthful from the liar, the patient and the thankful, as Allah (Exalted be He) says:(And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).)Allah (Glorified and Exalted be He) further says:(and We shall make a trial of you with evil and with good. And to Us you will be returned.)

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And He (may He be Praised) says:(And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).)The good refers here to the blessings of fertility, prosperity, good health, honor, victory over enemies, and the like, while the evil here are adversities, such as diseases, domination of the enemy, earthquakes, hurricanes, storms, torrential destructive floods, and the like. Allah (Glorified and Exalted be He) says:(Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).)This means that Allah (may He be Praised) predestined the good and the evil and the occurrence of corruption for people to return to Al-Haqq (the Truth), to hurry and make Tawbah from what Allah has forbidden them, and hasten to the obedience of Allah and His Messenger (peace be upon him). Kufr (disbelief) and sins are the cause of all afflictions and evil in this world and the Hereafter, while tawhid (belief in the Oneness of Allah) and Iman (belief) in Him and His Messengers, obedience to Him and His Messengers, holding fast to His Sharî'ah (Islamic law), Da'wah (calling) people to it, and refuting those who oppose it, are the causes of all good in this world and in the Hereafter. Perseverance on these principles and enjoining and cooperating in them bring honor in this world and the Hereafter, and salvation from every evil and protection from every Fitnah (trial). Allah (may He be Praised) says:(O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.)And He (may He be Praised) says:(Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.)(Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).)He (Exalted be He) also says:

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(Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).)And:(And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).)Allah (may He be Praised) explains in many Ayahs that the afflictions and exemplary punishments that befell the preceding nations, such as floods, devastating winds, the mighty shriek, and being swallowed up by the earth, and the like, were nothing more than the result of their Kufr and sins. Allah (Glorified and Exalted be He) says:(So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.)And He (may He be Praised and Exalted) says:(And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).) allah orders His Servants to turn to Him in sincere Tawbah (repentance to allah) and supplicate to Him at the time of adversity, as He (may He be Praised) says:(O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow

(Paradise) ❳And He (may He be Praised) says:❲ And all of you beg Allâh to forgive you all, O believers, that you may be successful❳He (may He be Praised) also says:❲ Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility). ❳❲ When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaitân (Satan) made fair-seeming to them that which they used to do. ❳

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In this glorious Ayah, Allah urges His Slaves and awakens in them the desire that, when they face adversities, such as illness, wounds, fighting, earthquakes, winds, storms, and other tribulations, they should humble themselves to Him in need of Him and ask for His Help. This is the meaning of Allah's Saying:❲ When Our Torment reached them, why then did they not humble themselves (believe with humility)? ❳It asks why they (the preceding nations) did not turn to Allah humbly when they were inflicted with torment. Allah then tells that their hard-heartedness and the handiwork of Satan, making evil deeds pleasing to them, prevented them from Tawbah, supplication, and beseeching forgiveness. Allah (Glorified and Exalted be He) says:❲ But their hearts became hardened, and Shaitân (Satan) made fair-seeming to them that which they used to do. ❳

It is authentically reported that the Rightly-Guided Caliph, Amir Al-Mu'minin (Commander of the Believers), `Umar ibn `Abdul-`Aziz (may Allah be merciful to him), when there was an earthquake during his era, wrote to his agents in the different countries and ordered them to tell the Muslims to make Tawbah to Allah, humble themselves to Him, and seek His Forgiveness from their sins.

All you Muslims know the different types of Fitan (trials) and calamities that prevail in our time, among which is the that the Kafirs have power over the Muslims in Afghanistan, the Philippines, India, Palestine, Lebanon, Ethiopia, and other countries. There have also been earthquakes in Yemen and many countries; devastating floods, and violent hurricanes that have destroyed homes, trees, ships, and other properties; avalanches that

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have brought about incalculable harm; and famines and droughts in a multitude of countries. All this and much more are the different types of punishment that Allah afflicts upon His Servants due to their Kufr and misdeeds, deviation from His Obedience, zeal for this world and its transient pleasures, and turning away from the Hereafter and failing to prepare for it; except those to whom Allah has shown His Mercy. There is no doubt that all such adversities obligate Allah's Servants to hasten to make sincere Tawbah to Him (may He be Praised) from all that He prohibited them from, to return to His Obedience, to rule according to the Shari`ah (Islamic law), to cooperate in righteousness and piety, and advise one another to adhere to the truth and have patience. The moment the Servants repent to their Lord, humble themselves to Him, and hasten to do what pleases Him:❲ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ❳and enjoin one another to do good and forbid one another from evil, Allah will set their affairs aright and ward off the evil of their enemies, grant them authority in the land, give them victory over their enemies, bestow upon them His Blessings, and protect them from His Punishment. Allah, the Truest Speaker, says:❲ and (as for) the believers, it was incumbent upon Us to help (them). ❳He (Glorified and Exalted be He) also says:❲ Invoke your Lord with humility and in secret. He likes not the aggressors. ❳❲ And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers. ❳And He (Glorified and Exalted be He) also says:❲ And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection). ❳And:

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❲ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) ❳Allah (Glorified and Exalted be He) further says:❲ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ❳Allah (Glorified and Exalted be He) clarifies in these Ayahs that His Mercy, Benevolence, Protection, and all His other Blessings are granted in full and shall continue to be given in the Hereafter to those who fear Him, believe in Him, obey His Messengers, hold fast to His Shar`iah (Islamic Law), and make Tawbah to Him from their sins.

But for those who shun His Obedience, are too proud to fulfill the Rights owed to Him, and persist in their Kufr and disobedience, Allah (may He be Praised) threatens them with different punishments in this life and the Hereafter, and shall expedite the share of punishment which He has allotted for them (in this world. ed.), as His wisdom dictates, for them to be an example and warning to others. Allah (may He be Praised) says:❲ So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. ❳❲ So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the `Alamîn (mankind, jinn, and all that exists). ❳

O Muslims! Call yourselves to account for your deeds, make Tawbah to your Lord, and seek His Forgiveness. Hasten to obedience and be on your guard against disobedience, and cooperate in righteousness and piety. Do good; indeed, Allah loves the doers of good. Be just; indeed, Allah loves those who act justly. Make

provision of righteous acts before death befalls you. Show mercy to the weak, help the poor, increase your Dhikr (Remembrance of Allah), ask for His Forgiveness, enjoin that which is good and forbid that which is evil that you may receive mercy. Take admonition from what happened to the preceding nations due to their sins and misdeeds. Indeed, Allah accepts the Tawbah of the penitent, shows mercy to the doers of good, and grants a blessed end to the pious.

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Allah (may He be Praised) says:﴾ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴿And He (Exalted be He) says:﴾ Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers. See the footenote of V.9:120). ﴿We ask Allah with His Most Beautiful Names and Most High Attributes to show mercy to the Muslims, grant them understanding of the Din (religion), give them victory over His and their enemies among the Kafirs and hypocrites, afflicting them with His Wrath that never will be turned back from the wrongdoers. He is the Guardian and the One Who is Capable of doing so. May peace and blessings be upon our Prophet Muhammad, and his family and Companions, and those who follow them in righteousness until the Day of Resurrection. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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Sanctity of the Noble Qur'an

All praise be to Allah, the Lord of the `Alamin (mankind, Jinn and all that exists). May peace and blessings be upon the Master of the early and the late generations, Prophet Muhammad, his family and all his Companions.

Verily, the Qur'an is the Word of Allah, the Exalted. It was sent upon His Servant and Messenger Muhammad (peace be upon him) to be the guidance and the light for all creatures until the Last Day. Allah has honored the first generations of this Ummah (nation based on one creed) by keeping the Qur'an in their hearts and enabling them to act and judge according to it in all worldly affairs, whether serious or simple. Allah, the Glorified, always sends His blessings upon some of His servants who pay the Qur'an its due right by glorifying and honoring it in sense and meaning. There are many Muslims that have been deprived of the honor of paying the the due attention and right to the Qur'an and the teachings of the Messenger (peace be upon him). I am afraid that they are those meant in Allah's (the Exalted) saying, "﴿ And the Messenger (Muhammad صلى الله عليه وسلم) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings). ﴾Most of them have deserted the Qur'an; they deserted its recitation, interpretation and practice. All Might and Power belong to Allah, Alone! Most of them neglected the duty of glorifying and honoring the Word of the Lord of `Alamin.

The Islamic countries have been overwhelmed by publications, newspapers, and magazines which include some Ayahs (Qur'anic verses) from the Noble Qur'an on their covers and pages. A great number of Muslims, whenever they finish reading

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these newspapers, throw them (in the garbage). Thus, they are collected with garbage and stepped upon. Some people may even use them for other purposes that expose such newspapers to impurities and dirt. Allah (May He be Glorified and Exalted) says in His Noble Book,﴿ That (this) is indeed an honourable recitation (the Noble Qur'ân). ﴾﴿ In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). ﴾﴿ Which (that Book with Allâh) none can touch but the purified (i.e. the angels). ﴾﴿ A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾This Ayah is a proof that it is not permissible to touch the Qur'an unless a Muslim is pure. This is supported by the opinion of the majority of scholars and in the Hadith narrated by `Amr Ibn Hazm which the Messenger of Allah (peace be upon him) wrote for him that states, "﴿ No one should touch the Qur'an unless he is pure..." ﴾It is narrated from Ibn `Umar that the Prophet (peace be upon him) said,﴿ Do not touch the Qur'an except in the state of ritual purity. ﴾Moreover, it is narrated from Salman (May Allah be pleased with him) that he (the Prophet) said, "No one should touch the Qur'an unless he is pure". Thus, he used to recite the Qur'an without touching the Mus-haf (Arabic version) when he was not pure by Wudu' (ablution). It is also narrated from Sa`d that he ordered his son to perform Wudu' to touch the Mushaf.

If this is the case with touching the Noble Qur'an, how about those who put the papers that include the Qur'anic verses on their tables to eat on, then they throw them in the garbage with impurities and dirt. Verily, this is a sort of negligence of the Noble Book of Allah and His manifest Words.

It is the duty of all male and female Muslims to keep the newspapers, books, etc. that include the Qur'anic verses, Prophet's Hadith, or any phrases that mention the Name of Allah or some of His Attributes. They should keep them in a pure place. If they want to get rid of them, they should bury them in pure earth or burn them. It is not permissible to disregard this matter, as many people are not aware of it. They may commit such a prohibited act out of ignorance. I thought that I should write these words to make it clear for Muslims and remind them of what

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they should do regarding the Book of Allah, His Names, His Attributes, and the Hadiths of His Messenger (peace be upon him). Moreover, I wanted to warn them against committing acts that provoke Allah's anger and defy the supreme status of the Words of the Lord of `Alamin.

May Allah, the Glorified, guide us and all Muslims to whatever pleases and satisfies Him, protect all of us from the evils of ourselves and the evils of our deeds, and grant us the blessing of honoring His Book and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him) by acting according to them and protecting them from any deed or saying that may abuse them. Verily, He is the One Able to give all that. May peace and blessings be upon our Prophet Muhammad, his Family, and Companions!

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False Belief That Some Ayahs (Qur'anic verses) bring good and prevent harm

All praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, and Companions!

I read a pamphlet that is ignorantly or maliciously circulated by many people starting with Allah's (ma He be Exalted) saying:﴾ Nay! But worship Allâh (Alone and none else), and be among the grateful. ﴿and some other Ayahs then the writer said: "I do give due concern with sending these Ayahs to bring about goodness, prosperity, wealth and success." He mentioned that it was spread around the world and that whoever pays attention to these Ayahs will achieve great success but whoever neglects them will be afflicted with trials and ordeals. He mentioned that these Ayahs prevent evil and bring about cure and goodness only four days after reading them. This is a baseless publication that it is a source of lies, fabrications, and ignorant sayings. The assumption that it brings about goodness and dispels evil and that whoever pays attention to it will be successful and whoever neglects it will be afflicted with trials is Batil (null and void). Indeed, it defames the `Aqidah (creed) and misleads hearts to turn away from Allah (Glorified and Exalted be He).

I saw it necessary to warn Muslims against it. I recommend that they tear it up wherever they find it and inform their fellow Muslims of its falsehood. I told them that the belief in what it comprises violates Shari`ah (Islamic law) and defames the `Aqidah. It is a false baseless belief. It is a form of telling lies against Allah (Exalted be He) and it is a false assumption. It is like the recommendation attributed to the servant of the Prophet's (peace be upon him) chamber. We previously drew your attention to

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its falsehood and confirmed that it is untruthful and baseless and so is the assumption of those who spread this brochure. Both publications are false and every Muslim should beware of them and warn other Muslims against them in accordance with Allah's (the Glorified) saying, "﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴿Allah (Exalted be He) says, "﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿...

Undoubtedly, these two publications are abominable and should be prohibited. The executive authority should search for those who spread them out and punish them and their likes with a deterring punishment.

May Allah (Exalted be He) grant us and all Muslims success to understand our religion in the correct way, hold fast to it, and deny anything that opposes it. We seek refuge with Allah (Exalted be He) from delusive temptations and Satanic insinuations. We ask Him to suppress the enemies of Islam wherever they are and frustrate their schemes. Verily, He is the All-Hearer and the Near. Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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General Advice

To all Muslims, may Allah guide them and us to the True Path of His believing Servants. May Allah save us all from the way of those damned and those who went astray, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The reason behind these words is to advise you to stick to Taqwa (fearing Allah as He should be feared), encourage you to what benefits you in this world and in the Hereafter, and to warn you against harmful matters in life and the Hereafter. This is according to Allah's (the Glorified) saying, "﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾Also, Allah says: In the Name of Allah, the Gracious, the Merciful:﴿ By Al-‘Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‛ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾ Allah (Glorified and Exalted be He) commanded us to cooperate in righteousness and piety and warned against cooperation in committing sins and transgression. He threatened those who act against His commands of severe punishment. In this great short Surah (Qur'anic chapter). Allah, the Glorified and Exalted, tells us that people fall in two groups; losers and winners. He manifested that the winners are those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds which Allah has ordained, and abstain from all kinds of sins and evil deeds which Allah has forbidden), and encourage one another to be patient (for the sufferings, harms, and injuries which one may encounter in the Cause of Allah). Thus, whoever meets these four attributes will win the ultimate reward, eternal happiness, dignity and survival in the life of this world and the Hereafter. However, whoever misses any of these attributes, they will lose some of the reward in proportion to the attributes they lack. They will be afflicted with damage, injury, and corruption in proportion to his

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negligence, heedlessness, and abstinence from what he should do. O Servants of Allah! Fear Allah as He should be! Adhere to the attributes of the winners and advise one another to stick to them! Beware of the attributes of the losers and the deeds of the evil people! Help one another to abstain from such attributes and warn people against them! You will win survival, safety, and the blessed end. The Prophet (peace be upon him) said: "﴿ Religion is based on advising one another. He repeated this phrase three times. We then said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the common Muslims." ﴾

One of the most important issues that Muslims should care for and recommend and advise one another about it is honoring the Book of Allah (Qur'an) and honoring the Sunnah of the Prophet (peace be upon him), adhering to both of them and calling people to act upon this in all circumstances. Servants will neither have happiness nor true guidance nor survival in the life of this world and the Hereafter unless they honor the Book of Allah and the Sunnah of His honest Prophet (peace be upon him) in belief, saying, and acting, keeping to act upon them both and to keep patience in doing this until death. Allah, the Glorified, ordered His servant to worship Him and obey His Messenger. Allah relates every good deed to this and threatens whoever disobeys Allah and His Messenger with different types of punishment and disgrace in the life of this world and the Hereafter. Allah, the Exalted, says: "﴿ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴾Allah, the Exalted, says: "﴿ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴾

Allah, the Exalted, also says:﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾Allah, the Glorified and Exalted, says: "

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﴿ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ﴾﴿ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴾

These Ayat Muhkamat (clearly decided Qur'anic verses, mostly concerning legal rulings) command Muslims to obey Allah and His Messenger, invoke them to follow His Plain Book (the Qur'an) and associate guidance, mercy, and entering Paradise by obeying Allah and His Messenger (peace be upon him). They associate Fitnah (temptation) and disgraceful torment with disobeying Allah and His Messenger. O Muslims, beware of

what Allah warns you against and haste to perform whatever Allah ordains for you sincerely, truthfully, humbly and with fear. Thus, you can win all goodness and safeguard yourselves from every evil in this life and the Hereafter.

One of the greatest acts of obeying Allah and His Messenger is to make His Shari`ah (Islamic law) the judge, be satisfied with its ruling, recommend one another to stick to this and abstain from those who act against it. This is according to Allah's (the Glorified and Exalted) saying: "﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾In this noble Ayah (Qur'anic verse), Allah swears that Servants can not have any faith until they make the Messenger (peace be upon him) their judge in all disputes among them and accept his decisions submissively with no aversion or objection. This includes all disputes in religion and in life, as the Prophet (peace be upon him) used to judge these disputes by himself during his life and by his Sunnah after his death. Verily those who abstain from this or do not accept it, have no Iman (faith). Allah, the Exalted, says: "﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾He, the Glorified, is the judge among people concerning anything they dispute about in the life of this world through what He revealed to His Messenger (peace be upon him) of the Qur'an and Sunnah. On the Day of Resurrection, Allah, the Glorified and Exalted, will judge among people Himself.

He, the Exalted, says: "

﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾In this Ayah, Allah, the Glorified, commands Muslims to obey Him and obey His Messenger (peace be upon him) because this brings about the bounty and the glory of the life of this World and the Hereafter and help them escape the torment of Allah on the Day of Resurrection. Allah ordains the obedience of the rulers after the obedience of Allah and the Messenger (peace be upon him) without repeating the same subject. The rulers should be obeyed in accordance with the ordinances of Allah and His Messenger. It is not permissible to obey anyone regardless of their authority in any act of disobedience to Allah and His Messenger according to the Prophet's (peace be upon him) saying: "﴿ Submission is obligatory only in what is good (and reasonable). ﴾The Prophet (peace be upon him) said: "﴿ There is no submission to anyone in matters involving Allah's disobedience or displeasure." ﴾

Allah, the Glorified, commands His Servants to resort to Allah and the Messenger in all their disputes. He, the Exalted, says:﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴾Resorting to Allah means to resort to His Noble Book (Qur'an) and resorting to the Messenger means to resort to the acts he (peace be upon him) used to do during his life and his Sunnah after his death. Afterwards, Allah, the Glorified, says:﴿ That is better and more suitable for final determination. ﴾Allah manifests to His Servant that referring all their disputes to Allah and the Messenger is better for them and brings about good reward in this life and in the Hereafter. Beware! May Allah be Merciful with you! Hold fast to the Book of Allah and the Sunnah of His Messenger (peace be upon him), you win the blessed life and the perpetual happiness. Allah, the Glorified, says:﴿ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴾

Verily,

one of the gravest sins and the most grievous prohibited acts is to judge according to laws other than those of Allah i.e. man-made laws, human regimes, habits of ancestors and grandfathers and the rulings of soothsayers, sorcerers and fortunetellers that deceived many people nowadays and they considered them as a substitute for the Law of Allah which He revealed to His Messenger (peace be upon him). Undoubtedly, this act is one of the most grievous acts of hypocrisy and the greatest rites of Kufr (disbelief), oppression, corruption and the rulings of Jahiliyyah (pre-Islamic time of ignorance) which the Qur'an nullified and against which the Messenger warned . Allah, the Exalted, says:﴿ Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray. ﴾﴿ And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion. ﴾Allah, (may Allah be Glorified) says,﴿ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). ﴾﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾Allah (Glorified and Exalted be He) says,﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾This is a serious warning from Allah, the Glorified, for all His Servants against the abstinence from His Book and the Sunnah of His Messenger (peace be upon him) and against seeking the judgment of anything

other than both of them. It is an obvious ruling from our Lord (Glorified and Exalted be He) deeming those, who judge according to laws other than those of Allah, disbelievers, oppressors, corrupt peopleand copying the manners of the hypocrites and the people of Jahiliyyah. O Muslims, beware of whatever Allah warns you against! Judge according to His Law in every matter! Abstain from every act opposing His Law, advise one another to hold fast to it, and have aversion and dislike for those who abstain from the Law of Allah, dispraise or neglect it, or find it easy to seek the judgment of any law other than the Law of Allah. You could win the Honor of Allah and escape His punishment. You hereby could carry out the ordinance of Allah regarding your support to His Awliya' (pious people) who judge according to His law and are satisfied with His Book and the Sunnah of His Messenger (peace be upon him) and your aversion to His enemies who abstain from His Law and stay away from His Book and the Sunnah of His Messenger (peace be upon him).

May Allah guide you and us to Al-Sirat-ul-Mustaqim (the Straight Path) and protect us from imitating the disbelievers and hypocrites. May Allah support His Religion and frustrate His enemies, for He has power over all things.

Peace and blessings be upon His Servant and His Messenger Muhammad, his family and Companions until the Day of Resurrection!

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An Advice to All Muslims

From `Abdul `Aziz Bin `Abdullah Ibn Baz to every Muslim who may see it. May Allah guide them and me to the path of His believing Servants! May Allah save them and me from the path of those who have incurred Allah's anger and those who have gone astray, Amen!

May the peace, mercy, and blessings of Allah be upon you. I wrote these words to advise and remind Muslims according to Allah's, the Exalted, statement,﴿ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers. ﴾Allah also says:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴾Moreover, Allah, the Glorified, says: "In the Name of Allah, the Most Beneficent, the Most Merciful,﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾The Prophet (peace be upon him) stated, "﴿ Religion is based on advising one another. Upon this, we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims." ﴾Narrated by Muslim.

These decisive Ayahs and the Noble Hadith clearly indicate that it is an Islamic obligation to remind, recommend, and advise each other to follow the right path. That is because advice benefits the Believers, directs the ignorant, guides those who are astray, awakens the negligent, reminds the forgetful, and encourages the learned

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to act according to their knowledge, and many other benefits.

Allah (Glorified and Exalted be He) created the entire creation only to worship and obey Him. He sent down Messengers to remind them of this, bring them glad tidings, and warn them as Allah, the Exalted, states, "﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾Allah also says:﴿ Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly. ﴾Allah also says:﴿ Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. ﴾Allah also states,﴿ So remind them (O Muhammad صلى الله عليه وسلم) - you are only one who reminds. ﴾

Every knowledgeable person should remind others, advise, and invite them to follow the Cause of Allah as much as he can to fulfill the Duty of Da`wah (calling to Islam), follow the example of the Noble Prophets (peace and blessing be upon them), and avoid committing the sin of concealment which Allah has warned against in the decisive Qur'anic verses. Allah, the Exalted, states,﴿ Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. ﴾It is authentically reported that the Prophet (peace be upon him) said,﴿ "Whoever guides to something good, will have a reward similar to that of its doer." ﴾He (peace be upon him) also stated,﴿ "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect. And if anyone invites others to follow error, his sin will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect." ﴾Both Hadiths were narrated by Muslim in His Sahih (authentic book of Hadiths).

If you understand the above statement, I advise you and myself to have Taqwa (fearing Allah as He should be feared) secretly and in publicly, in distress and prosperity. This is truly the counsel of Allah and the counsel of

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His Messenger (peace be upon him). Allah, the Exalted, states,﴿ And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh ﴾The Prophet (peace be upon him), in his sermons, used to say,﴿ "I enjoin you to fear Allah, and to hear and obey..." ﴾Taqwa is a comprehensive word comprising all goodness. It is concisely defined as the performance of the ordinances of Allah and abstaining from His prohibitions out of loyalty to Him, eagerness, and desire to win His reward and fear of His punishment. Allah commands His Servants to fear Him, and in return He promises them to make their affairs easy for them, relieve their distresses, provide their livelihood, forgive their sins, and award them with Paradise. Allah, the Exalted, states,﴿ O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. ﴾Allah also says:﴿ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴾Allah (Exalted be He) also says:﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. ﴾Allah (Exalted be He) says:﴿ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ﴾Allah also (Exalted be He) says:﴿ and whosoever fears Allâh and keeps his duty

to Him, He will expiate from him his sins, and will enlarge his reward. ﴿There are many Ayahs (Qur'anic verses) comprising this meaning.

O Muslims! Be mindful of Allah (in everything you do), employ Taqwa in all cases, and reproach yourselves for all your sayings, deeds, and dealings. Thus, you can do any permissible act according to Shari`ah (Islamic law) and abstain from any prohibited act according to Shari`ah even if you desire it badly, because the reward of Allah is better and will last forever. Whoever forsakes any act out of the fear of Allah,

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Allah will compensate him with something better. Whenever the servants watch and fear Allah by doing what He enjoins and abstaining from what He prohibits, Allah, the Glorified, will grant them the reward of Taqwa including honor, success, abundant sustenance, a way out from distresses, happiness and survival in this life and in the Hereafter.

It is not hidden, for those endowed with good sense and insight, that hardheartedness and renunciation of the Hereafter, and neglect of the causes of salvation along with deep involvement in this life and assiduous pursuits to attain the worldly pleasures greedily paying no attention to the legal and the illegal - afflicted the Muslims. Most Muslims continue to indulge in whims and different forms of diversion and negligence that happened as a consequence of the hearts' renunciation of the Hereafter and neglect of the Remembrance of Allah, having love for Him, or pondering over His bounties and blessings, and apparent and hidden miracles. This is because Muslims are not ready to meet Allah and do not remember that they will stand before Allah (on the Day of Resurrection) and after this awesome event they will be admitted into the Paradise or the Hellfire.

O Muslim people! Save yourselves, repent to your Lord, know more about your Deen, hasten to obey the ordinances of Allah, and abstain from His prohibitions to win honor, safety, guidance, and happiness in this life and in the Hereafter. Beware of being engrossed in the life of this world and preferring it to the Hereafter, for this really is an attribute of the enemies of Allah; the disbelievers and the hypocrite. It is one of the main reasons for torment in this life and in the Hereafter. Allah, the Exalted, describes His enemies stating,﴾ Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). ﴿He, the Exalted, also states,﴾ So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. ﴿

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You have not been created for the life of this world but for the Hereafter. Thus, you have been commanded to prepare for the Hereafter. This life was created for you to help you in the worship of Allah, the Creator, to facilitate your way to meet Him and earn His grace, honor, and be close to Him in the Gardens of pleasure (Paradise). It is unacceptable that a wise person abandons the worship of his Creator and Sustainer denying himself the honor that Allah has set for him. It is unacceptable to be preoccupied by the preference of one's lower desires and the greediness to attain the passing fancies of the life of this world. Allah has promised Muslims a greater status and noble reward in the life of this world and in the Hereafter.

Every Muslim should beware of seduction by the majority who say, "People follow such and such and they used to do such and such, so I will do like them." This is really a great disaster which has brought about the perdition of many past generations. O wise person, be mindful, reproach yourself, and cling to Al-Haqq (the Truth) even if people abandon it. Beware of every act prohibited by Allah, even if people do it. The truth should always be followed. Allah, the Exalted, says,﴾ And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. ﴿Allah (Exalted be He) says:﴾ And most of mankind will not believe even if you desire it eagerly. ﴿Some Salaf (righteous predecessors) (may Allah be Merciful with them) said, "Leave not the truth when only few people follow it and never be seduced by falsehood even if so many people fall in its abyss."

I would like to conclude my admonition with five matters which comprise all goodness: **First:** Sincerity to Allah in all words and deeds of worship and abstinence from all types of Shirk (associating others with Allah in His Divinity or worship) whether minor or major. This is the most foremost duty

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and the most important matter. This is the meaning of the testimony of "La ilaha illa Allah (there is no deity but Allah)." The words and deeds of a servant can never be true unless they are grounded in this fundamental principle. Allah, the Exalted, states﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿

Second: Understanding the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him), holding fast to them both and consulting the scholars concerning matters of faith that require explanation. This is a duty on all Muslims that must neither be neglected, abandoned, nor followed according to one's own opinions and desires without knowledge and insight. This is the meaning of the creed, "Muhammad Rasul Allah (Muhammad is the Messenger of Allah)." This testimony entails that a Servant of Allah must believe that Muhammad (peace be upon him) is truly the Messenger of Allah, hold fast to everything he did, and believe in everything he said. He must worship Allah, the Glorified, alone in accordance with the ordinances set by His Messenger (peace be upon him). Allah, the Glorified, states,﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love

you and forgive you your sins. ❫Allah (Glorified be He) says:❪ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ❫The Prophet (peace be upon him) said,❪ "Whoever introduces something into this affair of ours that is not of it, it is to be rejected." ❫Reported by Al-Bukhari and Muslim. He (peace be upon him) also said,❪ "Whoever performs an act which is not based on our Shari'ah, it is to be rejected." ❫Reported by Muslim in his Sahih.Whoever abandons the Qur'an and the Sunnah is following his desires and disobeying his Lord, do he deserves punishment. Allah, the Exalted, states,❪ But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? ❫

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Allah, the Exalted, describes the Kafirs (disbelievers) saying,❪ They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord! ❫Following personal desires, Allah forbid, dims the light of the heart and hinders people from the truth. Allah, the Exalted, says, "And follow not your desire for it will mislead you from the Path of Allâh." You must beware of following your desires, may Allah have mercy on you! Beware of neglecting the guidance. You must adhere to the truth, call others to it, and keep away from those who oppose it in order to win the blessing of the life of this world and that of the Hereafter.

Third: Performing the five obligatory prayers in congregation is the most important and greatest duty after declaring the testimony of faith. Salah is the pillar of faith, the second Rukn (pillar) of Islam, and the first thing for which a servant will be called to account on the Day of Resurrection. Whoever maintains Salah is preserving his faith and whoever abandons it, abandons Islam. How great his regret will be and how grievous will be his punishment on the Day when he will stand before Allah! You, may Allah have mercy on you, must offer Salah diligently and advise each other to do so. You must admonish those who casually offer it and abandon it, for this is truly a form of helping one another in performing righteous and pious deeds. It is authentically reported that the Prophet (peace be upon him) stated,❪ "That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it becomes a disbeliever." ❫Reported by Al-Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic chain of narrators.The Prophet (peace be upon him) said,❪ "What makes one a disbeliever and a polytheist is abandoning Salah." ❫Reported by Imam Muslim in his Sahih.Also,❪ "Whoever, among you, sees something abominable should rectify it with his hand. If he does not have strength enough to do it, then he should do it with his tongue and if he does not have strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith." ❫

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Reported by Muslim in the Sahih.

Fourth: Giving careful attention to paying Zakah as obligated by Allah, for it is the third Rukn of Islam. Every Muslim Mukallaf (person meeting the conditions to be held legally accountable for their actions) must count his money, calculate the due amount of Zakah on a yearly basis when the money reaches the Nisab (the minimum amount on which Zakah is due). Hence, he should give it out with absolute satisfaction. He should be delighted to carry out the command of Allah, thanking Him for His blessing, and being benevolent with the Servants of Allah. Whenever a Muslim performs such an act, Allah will double his reward, give back to him what he paid, bless the rest of his money, and purify and sanctify him. Allah, the Glorified, states,❪ Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it ❫Whenever a Muslim withholds Zakah and neglects it, Allah will send His wrath upon him, remove the blessing from his wealth, afflict him with the means of spending money in bad matters, and torment him for this sin on the Day of Resurrection. Allah, the Exalted, states,❪ And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment. ❫All wealth, upon which Zakah has not been paid, is considered Kanz and its owner will be tormented on the Day of Resurrection. May Allah protect you and me from this!

As for Muslims who are not Mukallaf such as children and the insane, their guardians must pay the Zakah due on their money every year, for the general evidence from the Book (Qur'an) and the Sunnah indicating the obligation of paying Zakah due on Muslims' money whether he is a Mukallaf or non-Mukallaf.

Fifth: Every Muslim Mukallaf, male or

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female, is to obey all the commandments of Allah and His Messenger. Sawm (Fast) of Ramadan, performance of Hajj to Ka`bah if possible, and all ordinances of Allah and His Messenger. They should glorify the sanctities of Allah, ponder over the purpose of creation, and take account of him/herself continuously. If they have fulfilled the commands of Allah, they should be pleased, thank Allah, ask Allah to grant them steadfastness, and avoid false pride, arrogance, and conceit.

If they neglect the obligations of Allah and commit any prohibited act, they should repent and feel regret. They must adhere to the commands of Allah, recite Dhikr (Remembrance of Allah) and Istighfar (seeking forgiveness from Allah) frequently, show humbleness to Allah, the Glorified, and ask Him to grant them repentance from their past sins and success to act righteously in word and deed. When servants of Allah are guided to achieve this, it is a sign of their happiness and security in this life and the Hereafter. On the other hand, whenever they blindly follow their desires and caprices, neglect preparation for the Hereafter, this is a sign of their perdition and evidence of their horrible loss. Search your soul, reproach it, and examine your

weaknesses, so you should feel humble, focus on your own self, leave the others, submit to Allah, and feel lowly before Him, asking Him for His pardon and forgiveness.

Such self-reproach, submission and humility before Allah is the real reason for happiness, success, and honor in the life of this world and the Hereafter.

Let every Muslim know that all blessings including happiness, wealth, high rank, and prosperity are from the grace and benevolence of Allah. Every trial such as diseases, misfortunes, poverty, barrenness, oppressive enemies, or any other misfortune are the result of sin and corruption.

All pains and sufferings in this life and in the Hereafter are the consequence of disobedience to Allah, opposition to His command, and negligence of His due right. Allah, the Exalted, states,

﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾Allah (Exalted be He) says:﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾

O Servants of Allah, Fear Allah as He should be feared, glorify His ordinances and prohibitions, repent to Him from all your sins, rely on Him Alone and place your trust in Him. Verily, He is the Creator and Sustainer of all creatures and their forelocks are in His Hand (i.e. He has total mastery over His creatures). No one other than Allah has any power to cause harm, benefit, death, life, or resurrection.

Give priority to the right of Allah and His Messenger over all others', may Allah have mercy on you. Advise one another to hold fast to the right, forbid the wrong, think the best of Allah, and devote much time to Dhikr and Istighfar. Help one another in virtue, righteousness, and piety but do not help one another in sin and transgression. Reproach the foolish among you, let them abide by the ordinances of Allah and forbid them from His prohibitions. Love and hate only for the Sake of Allah. Follow the Awliya' (pious people) of Allah and hold aversion against the enemies of Allah. Remain patient and exhort people to patience until you meet your Lord and achieve the ultimate happiness, honor, dignity, and high rank in the Gardens of Blessing (Paradise).

May Allah grant us and you success in accomplishing that which pleases Him. May Allah reconcile our hearts and fill them with His reverence, love, and fear, and enable us to call to His path and His worship. May Allah safeguard us from the evils of ourselves and our gravest sins, grant success to our rulers and all the Muslim rulers in carrying out that which pleases Him! May Allah support the Truth through them and frustrate falsehood by their hands! May Allah protect all of us from trials and tribulations, for He is the Owner of all things, Omnipotent! May peace, mercy and blessings be upon you! Peace and blessing be upon our Prophet Muhammad, his family, and Companions!

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Advice and Guiding Outline

Undoubtedly, nations must have an instructor who assumes the responsibility of instructing and guiding them upon the sound path. The Islamic Ummah (nation based on one creed) is particularly concerned with propagating virtue and preventing vice. It is the duty of every Muslim, according to their ability, to lend a hand and play a serious role in advising and educating others. This is a means of working towards one's own salvation and guiding other Muslims. Allah, the Exalted, states:﴿ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه و سلم), for verily, the reminding profits the believers. ﴾

Certainly, every Mu'min (believer) and even every human badly needs to be reminded of the Right of Allah and the right of His Servants, and to be encouraged to fulfill these rights. There is a pressing need for reciprocal advice of Al-Haqq (the Truth) and strict perseverance to it in every deed. Allah, the Glorified, in His Manifest Book, informs us - in many Ayahs - of the winners and their good deeds and the attribute as well as the losers and their bad morals.. The most comprehensive Ayahs are those of the Surah Al-`Asr in which Allah, the Glorified, says:﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾Allah (Glorified and Exalted be He) in this great short Surah indicates to His Servants that the means of being a winner is encompassed by four attributes:

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First: Iman (Faith). **Second:** Righteous deeds. **Third:** Enjoining one another to the Truth. **Fourth:** Enjoining one another to patience.

Whoever possesses these four attributes will attain the greatest reward ever and will deserve to be honored by His Lord and be granted the everlasting blessing on the Day of Resurrection. Whoever deviates from these attributes and fails to cultivate them, will draw on themselves the most grievous loss and will be cast into Hellfire, the abode of disgrace. Allah, the Glorified, in His Noble Book, explained the characteristics of winners, and repeated them in many places in His Book. Thus those who seek salvation must internalize them and call others to them. Moreover, Allah has explained the characteristics of the losers in many Ayahs so that the Mu'min will be aware of them and avoid them. Whoever studies well the Book of Allah and recites it often, will know the attributes of the winners and those of the losers in detail. Allah, the Glorified, mentioned these characteristics in many Ayahs such as the previous Ayahs. When He, the Glorified and Exalted, states:﴿ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), who work deeds of righteousness, that they shall have a great reward (Paradise). ﴾Allah (Glorified be He) also says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾Allah (Glorified be He) also says:﴿ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴾It is authentically narrated that the Prophet (peace be upon him) stated:﴿ "The best among you (Muslims) are those who learn the Qur'an and teach it." ﴾

The Prophet (peace be upon him), in the Farewell Hajj, delivered his sermon on the Day of `Arafah (9th of Dhul-Hijjah) stating:﴿ "I am leaving for you that which if you stick to, you will not go astray: the Book of Allah." ﴾Hence,

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Allah, the Glorified in these Ayahs indicates that He sent down the Qur'an for His Servants to ponder over its meanings, remember the ordinances of Allah, follow it, and take it as their guide to the path of happiness, honor and salvation in this life and in the Hereafter. The Messenger (peace be upon him) instructed the Ummah to learn the Qur'an and teach it. He explained that the people of the Qur'an are those who learn the Qur'an and teach it to others by acting according to it, following its ordinances, abiding by its Hudud (ordained punishments for violating Allah's Law), judging according to it, and making it their judge in all their disputes. The Prophet (peace be upon him) explained to people in their great gathering on the Day of `Arafah that they will never go astray as long as they stick to the Book of Allah and follow its teachings. When the Salaf (righteous predecessors) and the first generations of this Ummah followed the teachings of the Qur'an and Sirah (biography) of the Messenger (peace be upon him), Allah honored them, raised their status, and empowered them on the earth in fulfillment of the Promise of Allah to them when He, the Glorified, stated:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾Allah (Glorified be He) also says:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾Allah (Glorified be He) also says:﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one

to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾

O Muslim people! Study well the Book of your Lord, recite it frequently, hold fast to its ordinances and abstain from its prohibitions. You should know

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the morals and acts praised in the Qur'an which you should aspire to attain. You should also know the morals and acts which the Qur'an dispraised and admonished those who adopt them, so that you will avoid them and abstain from them. Advise one another to adhere to these teachings and persevere in doing so until you meet your Lord. Thus, you will be worthy of honor and salvation, happiness and dignity in this life and in the Hereafter.

One of the most important duties enjoined upon Muslims is to be mindful of the Sunnah of the Prophet; study it well and follow its light. It is the second Revelation. It interprets the Book of Allah and guides us to understand its intricate meanings. Allah, the Glorified, in His Noble Book, states:﴿ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴾Allah (Glorified be He) also says:﴿ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴾ Allah (Glorified be He) also says﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much. ﴾Allah (Glorified be He) also says:﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴾Allah (Glorified be He) also says:﴿ And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. ﴾

The Ayahs referring to the obligation of following the Messenger of Allah, honoring his Sunnah, holding fast to it and warning against opposing or neglecting it are abundant. They are recognizable to those who

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ponder over the meanings of the Noble Qur'an and study well the authentic Hadiths narrated from the Messenger (peace be upon him). Servants can gain neither success, happiness, dignity, honor, nor salvation in the life of this world and the Hereafter unless they follow the Noble Qur'an and the Sunnah of the Messenger (peace be upon him), honor them both and enjoin one another to follow them in all cases and constantly act according to them . Allah, the Glorified and Exalted, states:﴿ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. ﴾Allah (Glorified be He) also says:﴿ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴾Allah (Glorified be He) also says:﴿ But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not. ﴾

In these honorable Ayahs, Allah, the Glorified, shows His Servants that a blessed life, comfort, tranquility, and absolute honor are achieved by those who submit to Allah and His Messenger and comply with their ordinances in words and deeds.

Those who reject the Book of Allah and the Sunnah of His Messenger (peace be upon him) and occupy themselves with anything other than these two, they will suffer torment, misery, distress, misfortune, and a hard life even if they own the whole world. Hence, they will move to a severer and more terrible stage of suffering which is the torment of the Hellfire, we seek refuge in Allah from this. Allah, the Exalted, states:﴿ And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly. ﴾﴿ So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers. ﴾

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Allah (Glorified be He) also says:﴿ Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed. ﴾﴿ "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." ﴾Allah (Glorified be He) also says:﴿ And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm). ﴾Allah (Glorified be He) also says:﴿ Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise); ﴾﴿ And verily, the Fujjâr (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell), ﴾

Some Mufassirs (exegetes of the Qur'an) said: This Ayah is generally speaks about the conditions of pious believers and wicked disbelievers in the life of this world and in the Hereafter. A Mu'min is blessed in his life, his grave, and his afterlife, even if he is afflicted with misfortunes such as poverty, disease, and the like. On the other hand, a wicked disbeliever is in the blazing fire in this life, his grave, and the afterlife, no matter how many blessings he has in the life. Indeed, true blessings are the blessings, comfort, and tranquility of

the heart. A Mu'min, through his Faith in Allah, dependence on Him, being sufficed with Him, fulfilling His Rights in anticipation of His promise, is secured, delighted and contented.

A wicked disbeliever, for his diseased heart, his ignorance, doubt, abstinence to Allah, and his indulgence in worldly desires and caprices, is in continuous torment, anxiety and fatigue. The delight of whims and desires blinds their hearts from thinking about the truth and perceiving it. O Muslim people, know well that you have been created to worship Allah and obey Him, learn much about these obligations, and abide by them until you meet your Lord, the Glorified

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and Exalted. Thus, you will earn the everlasting blessing and be spared the torment of the Hellfire.

Allah, the Exalted, states,﴿ Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! ﴾﴿ "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. ﴾﴿ "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." ﴾Allah (Glorified be He) also says:﴿ Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism, on them shall be no fear, nor shall they grieve. ﴾﴿ Such shall be the dwellers of Paradise, abiding therein (forever) - a reward for what they used to do. ﴾May Allah make you and me amongst those people (i.e., the dwellers of Paradise) and safeguard us all from the evils of ourselves and our bad deeds. Verily, He has power over all things. May peace and blessings be upon His Servant and Messenger, our Prophet Muhammad, his family, and Companions!

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general advice to the leaders of Islamic countries and all Muslims

All praise be to Allah, the Lord of existence, and peace and blessings be upon the most honorable Messenger, our Prophet Muhammad, and his family and all his Companions!

This is a general advice to the leaders of the Islamic countries and all Muslims:

Allah’s Wisdom dictates that He test His Servants with good and evil, health and illness, poverty and affluence, strength and weakness, to see how they will behave. Will they obey Him in prosperity and adversity, fulfilling the Rights owed to Him at all times and under all circumstances? Allah (Exalted be He) says:(and We shall make a trial of you with evil and with good. And to Us you will be returned.)And He (Glorified and Exalted be He) says:(Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings.])(Do people think that they will be left alone because they say: "We believe," and will not be tested.)(And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).)

When this is made evident, Allah (Glorified be He) tests His Servants, try their patience and thankfulness, so that each one will be rewarded according to their status and their deeds. It is, therefore, obligatory on Muslims, if Allah grants them monetary blessings, to remember their poor Muslim brothers and comfort them through their money and help them to bear the burdens of their lives. They should also pay the Right owed to Allah on their money (i.e. Zakah), always remembering Allah’s Words:("But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).")

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If a Muslim is blessed with health and strength in body, they should remember their Muslim brothers and neighbors who are ill, weak, and disabled; to help them fulfill their needs, and exert as much effort as they can to relieve the burden of their illness.

If a Muslim is blessed with strong knowledge, they should benefit the Muslim Servants of Allah who have been deprived of such a blessing. They should guide them to that which benefits them in their religious and worldly affairs, and teach them the obligations they are under to Allah. Those Muslims who are poor, ill, or disabled should be patient with their affliction, hoping for reward from Allah (Glorified be He), and should exert their utmost efforts to avail themselves of the permissible means through which Allah may relieve their affliction. Let every Muslim remember the Lord’s Words:(And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.")What is said about individuals can also be said about Muslim nations; nations that are strong in wealth, manpower, weapons, or knowledge should reach out to the weak nations, help them protect themselves and their religion, and defend them against the wolves gathering around them for mastery over them. They should give them some of the money that Allah has granted them. This is the duty that brotherhood in Islam entails, which the Lord (Glorified be He) has established among Muslims from the east to the west of the earth. Allah (Exalted be He) says:(The believers are nothing else than brothers (in Islâmic religion).)Chiefs and leaders, Muslims everywhere, I call on you to discharge the duty enjoined by the noble Ayahs and to work towards establishing real brotherhood among all Muslims of different races, colors, and languages, so Muslims can be one hand on top of their opponents. Learn, (may Allah grant you success), that Allah’s ways of testing the people at the present time are much more than they were in past times.

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Allah (Glorified be He) has bestowed different kinds of blessings upon some groups of Muslims and afflicted others with poverty and ignorance, and domination of enemies from the Jews, the Christians, communists, and others. Now, people are tested by what they have of new inventions and modern machines that make it so easy to know about one another and get in contact, which impose on them a greater responsibility and give them more ability to achieve victory and lend a helping hand, if they want to do this. Today, Muslims hear about or see the bad conditions of their brothers in the Philippines, Afghanistan, Eritrea, Ethiopia, Palestine, and many other countries. They see the Muslim minorities in the Kafir (disbelieving) communist countries, but they ignore their rights and do not carry out their obligations towards them by helping, supporting, and relieving them. The Messenger (peace be upon him) said,(“The likeness of believers, as regards their mutual love, mercy and empathy is that of the body, if any part of it suffers, the whole body calls upon one another (sharing) with (it) sleeplessness and fever.”)He (peace be upon him) also said,(“A believer to a believer is like the structure, its parts mutually enforcing one another,” then he interlaced his fingers.)And the Prophet (peace be upon him) said,(“A Muslim is the brother of a Muslim. He should neither wrong him, nor let him down. Whoever attends to the needs of his brother, Allah will attend to his needs; and whoever relieves a Muslim of some distress, Allah will relieve him of one of the distresses of the Day of Resurrection; and whoever covers (the faults of) a Muslim, Allah will cover him (his faults) on the Day of Resurrection.”)In addition, he said,(“Anyone who

relieves a Muslim of a worldly distress, Allah will relieve them of one of the distresses of the Day of Resurrection; and anyone who eases matters for a hard-pressed person, Allah will ease matters for them in this world and the Hereafter; and anyone who covers (the faults) of a Muslim, Allah will cover them (their faults) in this world and in the Hereafter. Allah supports His Servant as long as the Servant is supportive of their brother." ﴾These elaborate Sahih (authentic) Hadith that have been reported from the Messenger of Allah (peace be upon him) show the cooperation and empathy for the needs of others that must exist among Muslims.

The scholars (may Allah be Merciful to them) are of the opinion that

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if a Muslim woman in the West suffered an injustice, it becomes obligatory on the Muslims in the East to help her. So how much more should be done in relation to killings, expulsions, oppression, transgressions, and detentions committed against many hundreds of Muslims, while their fellow-Muslims do not move or support them, except those whom Allah wills? It is obligatory on the rich and wealthy Islamic countries and individuals to look with compassion and mercy on their oppressed Muslim brothers. They can help them through the trustworthy ambassadors of the Islamic countries or the delegations that should be sent from time to time representing the Islamic nations to inspect the Muslims' conditions in these Islamic countries or the Muslim minorities in the non-Muslim countries. The Christian, Jewish, and communist nations and other non-Muslim nations protect the rights of all those who are associated with them, even if they are settled in other countries far away. They sometimes send protests and threats if any of them are harmed, even if they were causing problems in the country they had settled. So how can Muslims be silent about the genocide that is being committed against their Muslim brothers and all the other types of torment and torture they are suffering in many places in this world these days? All the people and nations that do not move to support their brothers in Islam must bear in mind that they may also be stricken with the same afflictions that they hear about or see cutting the veins of these Muslims, and they shall find no one to support them then or help remove the oppression and torment they are under. It is Allah Whose Help is sought and the One Able to awaken the Servants' hearts to act according His Ordinances and guide Muslim rulers and all other Muslim people to be one hand, one firmly built structure, to carry out the Commands of Allah, act upon His Book and the Sunnah of His Messenger, support the Muslims, and fight

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the oppressive transgressors, acting in accordance with Allah's Words:﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾And His saying,﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾And He (Glorified and Exalted be He) also says:﴿ By Al-'Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾Peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow him in truth.

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Speech to the Summit of the Islamic Summit Conference

All praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, Companions, and those who followed his guidance!

Whoever ponders on the Noble Qur'an that Allah (Exalted be He) sent down to explain all things and to be the means of guidance, mercy, and glad tidings for Muslims, will find a manifest revelation of the means to attain victory, empowerment on earth, and the defeat of enemies regardless of their strength. It is clear that these means and factors are all related to two basic factors: true faith in Allah and His Messenger and sincere Jihad (fighting) in the Cause of Allah. It is well-known that the legal Iman (faith) with which Allah (Exalted be He) has associated victory and good reward includes devotion to Allah (Exalted be He) in every act, following His ordinances, and abstaining from His prohibitions. Iman includes obligatory adherence to Shari`ah (Islamic law) as the judgment of all matters in society, enjoining the virtues, preventing the vices, and referring all disputes among the people to the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). It also includes obligatory preparation of every possible means of power to defend the religion and to fight those who deviate from Al-Haqq (the Truth) until they return to it.

The second factor is true Jihad and it is also one of the obligatory acts of Iman. Allah (Exalted be He) has drawn our attention to it and mentioned it in many places

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of His Book. The Messenger of Allah (peace be upon him) also enjoined and aroused interest in Jihad because of its great importance and the dire need for it. Most people can not be deterred from their falsehood by mere menace and threat, so there should be a ruling deterrent to make them abide by the Truth and prevent them from falsehood. Whenever any nation possesses these two basic factors; believing in Allah (Exalted be He) and His Messenger and Jihad in the Cause of Allah, they will be victorious and Allah (Exalted be He) will empower them on earth and grant them succession. This is Allah's Promise that can never be broken and Allah's Way (of conducting affairs) can never be changed. The early generations of this Ummah (nation) were granted honor, empowerment, and victory over their enemies, thus proving the evidence mentioned in the Noble Qur'an and the Sunnah of the honest Messenger (peace be upon him). Anyone who has an idea about Muslim history will be certain that what we have mentioned is true and can never be ignored; the only reason for that was the sincerity of the early generations in their belief in Allah (Exalted be He) and His Messenger and their defense of the Cause of Allah by word, action, and belief.

Dear Muslim brothers, here are some Ayahs (Qur'anic verses) confirming this concept to be fully aware and well-informed. You can call to the Path of your Lord and draw the attention of your Muslim brothers to the factors that bring about victory and (warn them against) the causes of defeat. It is authentically narrated that the Messenger of Allah (peace be upon him) said: "Verily, if Allah were to guide just one man through you, it would be better for you than red camels." Allah (Glorified be He) says,❨ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩Mufassirs (exegetes of the Qur'an) unanimously decided that supporting Allah (Glorified be He) means, supporting His religion by acting upon its teachings, calling to it and fighting those who oppose it. This is evident in another Ayah from Surah Al-Hajj in which Allah (Glorified be He) says,

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❨ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❩❨ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ❩Allah (Exalted be He) also says:❨ and (as for) the believers, it was incumbent upon Us to help (them). ❩There is no doubt that a true Mu'min (believer) is the one who abides by the ordinances of Allah (Exalted be He), believes in His tidings, abstains from His prohibitions, and takes His law as a judge. Allah (may He be Glorified says,❨ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ❩

Demonstrating the attributes of the believers and pious people, Allah (Exalted be He) says,❨ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious - See V.2:2). ❩

Dear brothers! Contemplate these great attributes and noble manners, then get yourself accustomed to them. You will be one of the true believers and the pious people who are successful. There is no doubt that it is the duty of everyone who belongs to Islam, whether a king, leader, Emir or the like, to reproach himself and strive hard to acquire such noble manners and act according to these great deeds. A Muslim ruler should

make it obligatory on his subjects to abide by these manners and deeds which Allah (Exalted be He) has enjoined on the Muslims. He should be sincere in doing this, seek the help of Allah (Exalted be He), and employ pious men who can help him carry out the ordinances of

Allah and His Messenger as much as possible, support them as much as possible, and cooperate with other kings, leaders and dignitaries in all lofty matters which provides them with honor, victory, and empowerment on earth. Allah (may H be Glorified) says,﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾Allah (Exalted be He) in the Surah of Al-Anfal, orders His Servants to prepare all means of power saying,﴿ And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly. ﴾He (Allah) orders them to be on guard with enemies and their plots, saying in Surah An-Nisa',﴿ O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together. ﴾

Addressing his Prophet (peace be upon him), Allah (Glorified be He) says:﴿ When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers. ﴾O brothers! Consider carefully this great teaching and eloquent instruction from the Creator of the heavens and the earth

Who is All-Knowing of all secret and hidden matters and in Whose Hands lie the relief of our hearts and in Whose Hands lie the complication of matters and their relief. You will know that Islam pays great attention to causes, exhorts people to consider and ponder, and warns them against neglecting or ignoring these causes. You will know that it is not permissible for a Muslim to give up or ignore causes but he should rely on Allah Alone, believing that He (Glorified be He) is the Provider of victory. This is the true essence of legal Tawakkul (putting one’s trust in Allah) which is to believe that every matter has a cause or a means in order to be materialized, be concerned with them, rely on Allah (Exalted be He), and put your trust in Him. Allah (Glorified be He) emphasizes this meaning in many Ayahs; such as His saying,﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. ﴾He mentions Taqwa (fearing Allah as He should be feared) which is the first greatest means whose essence is to obey Allah (Exalted be He) and His Messenger in all matters of belief in sensory, spiritual, political and military causes. Afterwards, He mentions Tawakkul, as Allah (Glorified be He) says,﴿ And whosoever puts his trust in Allâh, then He will suffice him. ﴾Here the word "Hasbuhu" means "Sufficient for him". Allah (Exalted be He) also says:﴿ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴾﴿ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴾

Allah (Glorified be He) has mentioned sincere Jihad in several Ayahs. He (Glorified be He) also mentioned its consequences including victory in this world and happiness in the Hereafter. Allah (Glorified be He) clarifies the attributes of true Mujahids (those striving/fighting in the Cause of Allah) to be distinguished from

others. Allah (Exalted be He) says,﴿ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴾Allah (Glorified be He) says:﴿ O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. ﴾﴿ And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾﴿ And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do. ﴾Think of the great attributes of true Mujahids, you will know the condition which Muslims are in nowadays and the condition of the past Mujahids. You will know the reason for their success and the failure of those who succeeded them. There is no means to achieve victory in this world and happiness in the Hereafter except through acquiring the manners to which Allah (Exalted be He) called and made victory contingent upon them. Allah (Glorified be He) has highlighted such manners in His Manifest Book in the Ayahs mentioned above and others. Allah (Glorified be He) says,﴿ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴾﴿ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴾﴿ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) Paradise; that is indeed the great success. ﴾﴿ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴾In these Ayahs, Allah (Exalted be He) states the means of victory and ascribes them to two basic factors: belief in Allah (Exalted be He) and His Messenger and Jihad in His Cause. This will lead to forgiveness of sins, attaining Paradise in the Hereafter, and victory in this world and

imminent conquest. Allah (Glorified be He) explains that

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Muslims like victory and conquest by nature, therefore, He says,﴾ And also (He will give you) another (blessing) which you love, —help from Allâh (against your enemies) and a near victory. ﴿If our kings and leaders in this conference, sincerely aspire to achieve imminent victory, conquest and happiness in this world and the Hereafter, verily Allah (Exalted be He) will show them the right path and clarify the factors and means that lead to it. They only have to repent sincerely to Allah (Exalted be He) from their previous negligence and slackness in doing their duties to Allah (Exalted be He) and His Servants, make a sincere oath to believe in Allah and His Messenger, take Shari`ah (Islamic law) as their legislation, hold fast to the Rope of Allah and fight their enemies as one hand with every power Allah (Exalted be He) granted them. They should abandon the principles which oppose the Law of Allah (the Glorified) and the essence of His religion, and rely on Him and no one else from the eastern or western camp. They should believe that every matter has a means to be materialized and prepare every possible power by all means that are permissible by Islamic law. They should also be independent from and impartial to all non-Muslim blocs from the east or from the west and be distinguished by their belief in Allah (Exalted be He) and His Messenger, adhering to His religion and holding fast to His Shari`ah.

Regarding weapons and different types of equipment, it is permissible to secure them by every possible means that comply with the purified Shari`ah. We ask Allah, by His beautiful Names and lofty Attributes, to bless this conference, benefit His Servants by it, make it a means of uniting Muslims and reconciling their leaders. May Allah grant success to those who participate in this conference in every act which pleases Him, honor His religion, disgrace His enemies, return the stolen rights to their owners and abstain from the principles and manners that oppose Islam. Allah is the Owner of all things and has power over everything. May peace and blessings be upon His Servant and Messenger, our Prophet Muhammad, his family, Companions, and those who followed him righteously.

There is no Brotherhood between Muslims and Disbelievers and the Only True Religion is Islam

All praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

In its issue no (3031), dated (27/1394), `Ukazh newspaper **published an article regarding the observance of Jumu`ah (Friday) Prayer in the Mosque of** Cordova. **It mentioned that observing this event places emphasis on the relationship of brotherhood and affection between Muslims and Christians. In the same context, the Muslim World Journal dated 29/1394 A.H., published the same article in the following wording: Undoubtedly, this act is an emphasis on the tolerance of Islam and that we all have one religion, etc.**

These words contradict the legal evidence stating that there is neither brotherhood, nor affection between Muslims and non-Muslims. Brotherhood is only among Muslims themselves. There is no unity between Islam and Christianity. Islam is the true faith that should be accepted by all people. As for Christianity, it is a distorted and deviant religion as affirmed in the Text of the Noble Qur'an. Among the proofs in support of this fact is Allah's, the Glorified, statement in Surah Al-Hujurat:

﴿ The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers ﴾**and in Surah Al-Mumtahanah:**﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾**Allah also states in Surah Al-Mujadalah:**﴿ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful. ﴾**in Surah At-Tawbah:**﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴾**In Surah Al-Ma'idah, Allah (Glorified be He) says:**﴿ O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). ﴾

Allah also says in Surah Al-'Imrân,﴿ Truly, the religion with Allâh is Islâm. ﴾**In the same Surah, Allah (Glorified and Exalted be He) says:**﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾**Likewise,**

in Surah Al-Ma'idah Allah (Glorified and Exalted be He) says:﴿ Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)." ﴾**In the same Surah, Allah (Glorified and Exalted be He) says:**﴿ Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God - Allâh). ﴾**Allah (Glorified and Exalted be He) says in Surah Al-Kahf:**﴿ Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds? ﴾﴿ "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. ﴾﴿ "They are those who deny the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them. ﴾**The Prophet (peace be upon him) stated,**﴿ A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor... ﴾**This Hadithis narrated by** Muslim. **These sacred Ayahs (Qur'anic verses), this Noble Hadith, and all other relevant Ayahs and Hadiths provide a manifest indication that brotherhood and affection can never be established except among Muslims themselves.**

As for non-Muslims, they should be resented and opposed for their disbelief in Allah, the Glorified. It is prohibited to support or take care of them until they believe in Allah Alone and abandon their disbelief and deviation.

The last Ayahs indicate that the true faith is Islam which Allah sent down upon His Prophet Muhammad (peace be upon him) and all His Messengers. This is exactly what is meant when the Prophet (peace be upon him) stated,﴿ The prophets are paternal brothers, their mothers are different and their religion is one. ﴾**Narrated by** Al-Bukhari **in his Sahih (authentic Book of Hadith). All beliefs other than Islam including Judaism, Christianity, and others are false and defective. The Shari`ah (Islamic law) which was propagated by**

our Prophet Muhammad (peace be upon him) has brought about Al-Haqq (the Truth) and even more, for it is a comprehensive perfect Shari`ah for all people of the earth. Other Shari`ahs were abrogated by that of Muhammad (peace be upon him) which is the most perfect, general, and most useful Shari`ah for Servants of Allah in this life and the Hereafter. Allah, the Glorified, addressed His Prophet Muhammad (peace be upon him) stating,﴿ And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. ﴾**Allah has enjoined on all people of sound mind to follow Him and hold fast to His Law. After mentioning the attributes of Muhammad (peace be upon him) in Surah Al-A`raf, Allah, the Exalted, states,**﴿ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴾

Then, Allah the Glorified and Exalted, states,﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. `Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾**So here in this Ayah, Allah has deemed those who did not make the Prophet their judge in all disputes as having no faith. Allah, the Glorified, in Surah An-Nisa' states,**﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾**He judged** the Jews and the Christians **as Kafirs (disbelievers) and Mushriks (those who associate others with Allah in His Divinity or worship) for they ascribed the attribute of giving birth to Allah, the Glorified and for they made their rabbis and their monks their lords besides Allah, the Glorified and Exalted. Allah, the Exalted, in Surah At-Tawbah states,**﴿ And the Jews say: `Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth! ﴾﴿ They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." ﴾﴿ They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it). ﴾﴿ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). ﴾

If it is said that such ceremonies are an expression of the cooperative relationship between people of the two faiths, this is good and permissible. I felt obligated to bring this matter to your attention in order to fulfill my duty of extending advice to people for the sake of Allah. Indeed, this serious matter may confuse some people.

May Allah grant all Muslims and us success in establishing true brotherhood for the Sake of Allah and grant us affection in His Cause. May Allah guide humanity to accept the Deen of Allah sent down on His Prophet Muhammad (peace be upon him), adhere to it, judge by it, and abstain from all its prohibitions! Verily, this is the everlasting happiness and survival in this world and in the Hereafter. It provides a solution to every present problem and in the future, for it is extremely benevolent. May peace and blessings be upon His Servant and Messenger, Prophet Muhammad, upon his family and Companions!

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Opposing the Enemies among the Jews, Mushriks, and other Non-Muslims

All praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow his guidance. Some local newspapers published a declaration of a person speaking about the situation in the Middle East after the Israeli aggression against the Arabs in which he said, "We entertain no hostility towards the Jews and Judaism. We respect all divinely inspired faiths."

Since this declaration about the Jews and Judaism is contrary to the Evident Text of the Noble Book (Qur'an) and the Purified Sunnah (whatever is reported from the Prophet). It also disagrees with the Islamic `Aqidah (creed). It is a declaration that can create confusion among some people. I thought it is necessary to warn people against the false statement included in it out of obedience to Allah and sincerity to His Servants. I say that

it is evident in the Book, Sunnah, and all Muslim Scholars that Muslims should disapprove the disbelief of the unbelievers such as the Jews, the Christians, and all other Mushriks. They should beware of loving them or taking them friends. Allah the Glorified, in His manifest Book, to which no falsehood can come, informs us that the Jews and Mushriks are the most aggressive enemies of the believers.

Allah (Glorified be He) says:﴿ O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad صلى الله عليه وسلم) ﴾until the Ayah,﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾

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Allah (Glorified be He) also says:﴿ O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust). ﴾Allah (Glorified be He) also says:﴿ O you who believe! Take not as Auliyâ' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers). ﴾Allah (Glorified be He) also says with regard to the Jews :﴿ You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide. ﴾ ﴿ And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers); but many of them are the Fâsiqûn (rebellious, disobedient to Allâh). ﴾﴿ Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn ﴾Allah (Glorified be He) also says:﴿ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). ﴾

There are many Ayahs comprising such meaning. They obviously indicate the obligatory aversion to the non-Muslims including the Jews, Christians and all other Mushriks. The Muslims should oppose them until they believe in Allah Alone. They indicate the prohibition of befriending and supporting them i.e. we should have enmity towards them and beware of their schemes. This is certainly because of their disbelief in Allah, their opposition to His way, their enmity to His Servants, and their plot against Islam and its people. Allah the Exalted states,﴿ O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand. ﴾﴿ Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)." ﴾﴿ If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾

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These Noble Ayahs exhort the believers to detest the disbelievers and oppose them in the Cause of Allah, the Glorified, in many aspects. They also warn against taking them as advisors and clarify that the disbelievers save no effort to commit evil acts against us. This is the meaning of the Ayah in which Allah the Exalted states,﴿ since they will not fail to do their best to corrupt you. ﴾The word "Khabal" means corruption and destruction. Allah, the Glorified, manifests that they wish us "`Anat" i.e. "distress." Allah also clarifies that aversion is the exact translation of the words running on their tongues for anyone who thinks deeply and understands their speech. They have for us in their hearts more than envy and hatred and what they conceal of bad intentions is worse than that which they display. Allah (the Glorified and Exalted) mentions that those disbelievers may falsely pretend to be Muslims to attain their malicious targets, but when they are alone with their devils (Satans, polytheists, hypocrites, etc.), they bite the tips of their fingers in rage. Allah (Glorified and Exalted be He) mentions that the good deeds that we get from honor, solidarity, triumph over enemies etc., cause

them harm. Conversely, every distress that afflicts us such as defeat, disease, and the like brings them great pleasure. This is only because of their extreme enmity and aversion to us and our faith.

The attitudes of Jews against Islam, the Messenger of Islam, and Muslim people form the evidence for what these Noble Ayahs indicate concerning their extreme

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aversion to Muslims. The actions of the Jews of our time, during the time of Prophethood, and during the age in-between bear witness to all this. Moreover, the actions of the Christians and others including all non-Muslims in respect to plotting against Islam, fighting its people, exerting continuous efforts to create doubts about Islam, drive people away from it and fill its followers with confusion, and spending vast amounts of money on evangelizers and preachers of Christianity are all comprising the same meaning indicated by these Noble Ayahs which is the obligation of detesting all non-Muslims and being cautious about them, their schemes, and beware of taking them as entourage.

The Muslims must be on guard of such matters; they should oppose and detest whomever Allah commands us to oppose and detest them including the Jews, the Christians ,and all other non-Muslims until they believe in Allah Alone and abide by His laws, which He sent down to His Prophet Muhammad (peace be upon him). Thus, they (Muslims) will be following the faith of their father Ibrahim and their Prophet Muhammad (peace be upon him) which Allah clarified in the previous Ayah. In this Ayah Allah (Glorified and Exalted be He) says,﴿ Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" ﴾Allah (Glorified and Exalted be He) also says:﴿ And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, ﴾﴿ "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me." ﴾Allah (Glorified and Exalted be He) also says:﴿ O you who believe! Take not as Auliyâ' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers. ﴾There are many Ayahs comprising this meaning.

Allah (Glorified and Exalted be He)

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also says:﴿ Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn ﴾This Ayah is a manifest indication that all non-Muslims are enemies of the believers in Allah, the Glorified, and His Messenger Muhammad (peace be upon him). Yet, the Jews and Mushriks who worship idols are the most hostile to the believers. In this Ayah, Allah (Glorified and Exalted be He) urges the believers to oppose non-Muslims and Mushriks in general, and the Jews and Mushriks in particular in return for their extreme hostility to us. This is why we must be aware of their plots and enmity.

However, when Allah, the Glorified, commands the believers to oppose the disbelievers, He at the same time enjoins justice on Muslims concerning their enemies. Allah (Glorified and Exalted be He) states,﴿ O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety ﴾Thus Allah, the Glorified, commanded the believers to establish justice with all their enemies and forbade them from being unjust to others out of their hatred for them. Allah (Glorified and Exalted be He) declared that being just with enemies and adversaries as well enables us to be nearer to piety. This means that establishing justice with all people whether friends or enemies protects us from the wrath of Allah and His punishment.

Allah (Glorified and Exalted be He) states,﴿ Verily, Allâh enjoins Al-`Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed. ﴾This Noble Ayah is one of the most conclusive Ayahs that enjoin all good deeds and prohibit all evil deeds. It is narrated that the Prophet (peace be upon him) sent `Abdullah ibn Rawahah Al-Ansari to Khaybar to calculate the share of land-rent due on the Jews concerning the fruits of

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the palm trees. At that time, the Prophet (peace be upon him) had a deal with them to let them have half the fruits of the palm trees and the harvest in return for maintaining the palm trees and the land. `Abdullah calculated the amount due on the fruits of the palm trees, then the Jews alleged that such price was unjust. So `Abdullah (may Allah be pleased with them) told them, "By Him in Whose Hands my soul is! My hatred for you is much more than my hatred for your monkeys and pigs. Yet, my hatred for you and my love for the Messenger of Allah (peace be upon him) will never make me treat you unjustly." Therefore the Jews said, "Upon such basis (justice), Heavens and Earth were established." Thus, justice is due for a relative or a stranger and a friend or an enemy; however, this does not mean we do not detest and oppose enemies of Allah or not to love the pious people who believe in Allah and support them, acting according the legal evidence from the Book (Qur'an) and Sunnah. May Allah grant us help! In regard to the saying of the writer that we respect all divinely inspired faiths, indeed this is our duty. However, the reader should know that these beliefs have been tarnished by many distortions and changes that no one can count but Allah, the

Glorified. Allah sent down Islam to His Prophet and best of His creatures, our Prophet Muhammad ibn `Abdullah (peace be upon him). Allah brought Islam and protected it from change and modification by guarding His Noble Book and the Sunnah of His trustworthy Messenger (peace be upon him). Allah (Glorified and Exalted be He) states,❨ Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption). ❩Allah has guarded the Islamic faith and defended it against the schemes of the enemies through a group of great honest scholars who protected it from the distortions made by extremists, the arrogations of swindlers, lies told by slanderers and false interpretations of the ignorant. Thus no one can ever change or modify it without being disgraced by Allah who nullifies their plots. In regard to other faiths, Allah, the Glorified, did not ensure His protection for them but He entrusted

it to some of His Servants who could not guard them. Therefore, many changes and distortions, whose number is only known by Allah, were introduced to them. Moreover, Allah the Glorified and Exalted states,❨ Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. ❩Allah (Glorified and Exalted be He) also says:❨ O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places ❩...

Allah (Glorified and Exalted be He) says:❨ Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby. ❩Allah (Glorified and Exalted be He) also says:❨ And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it. ❩There are many Ayahs which carry this meaning.

As for the parts of the past divine faiths that have remained sound and intact, they were later abrogated by the revelation of the Mission given to the Messenger of Allah (peace be upon him) and the sending down of the Noble Qur'an upon him. Allah (Glorified and Exalted be He) sent His Messenger Muhammad to all people with His Shari`ah (Islamic law). He abrogated all other laws. He (Allah) made His Noble Book uppermost above other Heavenly Books.

It is obligatory for all dwellers of the earth including Jinn (creatures created from fire) and humans whether from the Jews, the Christians or other races of Banu Adam (descendents from Prophet Adam) and all races of the Jinn to

embrace the way of Allah with which He sent the last of all Messengers to all people. They must abide by it and act according to it, because Islam is the only true faith other than which Allah will not accept anyone. Allah (Glorified and Exalted be He) states,❨ Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidence, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. ❩❨ So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves. ❩Allah (Glorified and Exalted be He) also says:❨ Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and `Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)." ❩❨ So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower. ❩Allah (Glorified and Exalted be He) also says:❨ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ❩Addressing His Prophet Muhammad (peace be upon him), Allah, the Exalted, mentions inSurah Al-Ma'idahafter mentioning Tawrah (Torah) and Injil (Gospel),❨ And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ. ❩❨ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh). ❩❨ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ❩

These Noble Ayahs comprise the manifest evidence and the decisive proof on the obligation of judging between the Jews, the Christians and all other people according to the ordinances Allah sent down to His Prophet Muhammad (peace be upon him). The Ayahs also indicate that one cannot have true Islam and guidance except by following its ordinances. Whoever acts in opposition to this will be considered one of the people of Jahiliyyah (pre-Islamic time of ignorance). In addition, they indicate that there is no judgment better than the Judgment of Allah. Allah the Exalted states inSurah Al-A`raf:❨ "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious - See V.2:2), and give Zakât; and those who believe

in Our Ayât (proofs, evidence, verses, lessons, signs and revelations, etc.); ❫❪ Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ❫

This Noble Ayah presents decisive evidence and irrefutable proof on the universality of the mission of the Prophet (peace be upon him) to the Jews and Christians as well. It indicates that he was sent to save them some burdens and that no nation during his time or after him until the Day of Resurrection will attain success and salvation unless they believe in him, support and reinforce him, and follow the light sent down with him. Allah (Glorified and Exalted be He) emphasizes the Prophet's great rank and points out the universality of the Message saying,❪ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ❫

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It is evident in this Ayah and the previously mentioned Ayahs to every rational person that guidance, survival and happiness are only attained by those who believe in Muhammad (peace be upon him) and follow his guidance. Whoever deviates from this path is really in discord and falsehood and is away from true guidance. However, he is considered a disbeliever and deserves to be cast in the Hellfire on the Day of Resurrection. Allah, the Glorified, states, "but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place,"❪ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ❫Allah (Glorified and Exalted be He) also says:❪ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists). ❫and❪ Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Alamîn (mankind and jinn). ❫

It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)that Jabir ibn `Abdullah (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) stated,❪ I have been conferred upon five (things) which were not granted to anyone before me (and these are): I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover, the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is; the spoils of war have been made lawful for me, and these were never made lawful to anyone before me; I have been granted intercession; and every Prophet was sent particularly to his own people, whereas I have been sent to all mankind. ❫.

It is narrated that in the Sahih of Muslim that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) stated,❪ By Him in whose Hand my soul is, every Jew or Christian of this Ummah who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire. ❫

There are many Ayahs and Hadith comprising this meaning. I hope that what

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we have mentioned include evidence and proof for the readers in respect of the obligatory aversion for all non-Muslims; be they the Jews or others; obligatory hatred for them for the Sake of Allah, prohibition of loving them or taking them as friends, and the abrogation of all Divine Revelations, except Islam which Allah sent down to the last of all Prophets, the leader of Messengers, and the Imam of pious people; our Prophet Muhammad ibn `Abdullah (peace be upon him) and to all other Prophets and Messengers! May Allah grant us the honor of being among those who follow them righteously until the Day of Resurrection! Verily, He is All-Powerful above all things. The abrogation of the previous revelations does not mean that they are not be respected, or that it is permissible to belittle them. The real purpose is to remove any kind of confusion that may lead some people to think that it is permissible to follow any of them or that those who abide by them, including the Jews or others are following the true guidance. Verily, they are abrogated revelations and it is not permissible to follow any ordinance mentioned in them even if their truthfulness is verified and are void of any change and modification. How can this be while we do not know many of their texts due to the introduction of distortions made by the enemies of Allah who conceal the truth while knowing it, tell lies against Allah and Islam following their own caprices. They wrote texts with their own hands and out of their imagination ascribed them falsely to Allah. Thus, every person with a minimum knowledge and insight can easily know that it is the duty of all Mukallafs (persons meeting the conditions to be held legally accountable for their actions) from the Jinn and the human beings to embrace the way of Allah which is Islam and abide by it. It is not permissible for any one either to renounce this faith or embrace Judaism, Christianity or other beliefs. It is enjoined on all Mukallafs to embrace Islam and abide by it, as Allah revealed the Mission to His Prophet and Messenger Muhammad (peace be upon him) until the Day of Resurrection. Whoever thinks that it is permissible to renounce the Shari`ah of Muhammad (peace be upon him), drawing similarity to the case of Al-Khadir when he did not abide [partially] by the Shari`ah of Prophet Musa, he is indeed a Kafir (disbeliever) by the consensus of all scholars. He should be asked to repent and should be shown

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the evidence (of his falsehood). If he repents, he is forgiven; otherwise he will be subject to capital punishment. This is in accordance with the previously mentioned Qur'anic verses and Prophet's Hadith which indicate the universality of the Message of Muhammad (peace be upon him) to all mankind. We seek help from Allah Who is Sufficient for us, and is the Best Disposer of affairs. We ask Allah, the Glorified and Exalted, to enable us to hold fast to His way, reform the affairs of all Muslims and grant His Servants the blessing of accepting His way and renouncing whatever opposes it. Verily, Allah has power over all things. May peace and blessings be upon His Servant and Messenger Muhammad, all other Prophets and Messengers, and all rightly guided people! Praise be to Allah.

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Islamic Solidarity

All praise is due to Allah Alone. May peace and blessings be upon the Last Prophet. Undoubtedly, Allah has created all creatures to worship Him Alone without associating partners with Him. Allah, the Glorified and Exalted, says,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿He (Exalted be He) also says,﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿Allah (Exalted be He) commands His Servants to hold fast to such worship. He sent the Messengers (peace be upon them) and revealed the Book (Qur'an) in order to clarify this right, explain it, and call to it. Allah (Exalted be He) says,﴾ Worship Allâh and join none with Him (in worship) ﴿He (Exalted be He) further says,﴾ And your Lord has decreed that you worship none but Him. ﴿The word "decreed" in this Ayah (Qur'anic verse) means "commanded and advised strongly". Allah (Exalted be He) says,﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿He (may He be Praised) further says,﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿He (may He be Praised) says,﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿

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Allah (Exalted be He) also says,﴾ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things). ﴿﴾ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings. ﴿

He (Exalted be He) says,﴾ This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed. ﴿

Such Honorable Ayahs comprise the ordinance of worshipping Allah (Exalted be He) and the declaration that He has created Ath-Thaqalayn (the Jinn and mankind) for the purpose of performing such act of worship. Moreover, He sent the Messengers and revealed the Books to clarify and call for it. The true essence of such act of worship is the obedience for Allah (Exalted be He) and His Messenger (peace be upon him) by being sincere to Allah (Exalted be He) in performing all acts, submitting to His ordinances, abstinence from His prohibitions, helping one another in all these acts, putting our hearts in His hands, and asking Him for everything we need in a way that shows humbleness, submissiveness, belief, sincerity, truthfulness, Tawakkul (putting one's trust in Allah), hope, and fear. In addition, Muslims should follow all means which Allah (Exalted be He) has enjoined on His servants, ordained for them, and permitted them to take. They can righteously manage both religious and worldly matters. All servants can achieve good interests during their life and in the afterlife. Verily, there is neither goodness for Muslims, comfort for their hearts, nor tranquility for their consciences unless they devote themselves to Allah (Exalted be He), worship Him Alone, revere His sanctities, submit to His commands, abstain from His prohibitions, recommend and help each other to adhere to all these acts and preserve the Hudud (ordained punishments for violating Allah's Law) which He enjoined on His Servants. Allah (Exalted be He) says,﴾ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ﴿﴾ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴿

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It is well-known that Muslims can not manage their matters perfectly, settle their interests, unify their opinions or be feared by their enemies except with Islamic solidarity. The essence of this value is embodied in cooperation in piety and Taqwa, unity, compassion, exchange of advice, recommendation of Al-Haqq (the Truth), and persistence in acting truthfully. It is no doubt that such act is one of the most important Islamic duties and obligations of worship. The Qur'anic Ayahs and the Prophetic Hadiths mentioned that solidarity among Muslims, individuals and groups, governments and peoples, is one of the most important obligations. It is one of the duties necessary for every Muslim to attain righteousness, establish their religion, solve their problems, unify their lines and consolidate their efforts against their common enemy. There are many Nusus (Islamic texts from the Qur'an or the Sunnah) mentioned in this chapter and even if they did not mention the word 'solidarity', they did mention what indicates and refers to its meaning according to the scholars. Verily, things are measured by their essence and meanings, not by their abstract wordings. Solidarity means cooperation and supporting one another, consolidation, helping and recommending one

another and any other word that pertains to such meaning. This meaning further comprises the propagation of virtue, prevention of vice, calling to the Way of Allah (Exalted be He) and guiding people to the means of happiness and survival. In addition, solidarity means to set right all matters of this world and the Hereafter including teaching those who are ignorant, helping the needy, supporting the oppressed, holding back the oppressors from committing unjust acts, establishing the Hudud (ordained punishments for violating Allah's Law), maintaining security,

punishing those who are corrupt, securing the roads connecting Muslims inside and outside, and providing means of land, sea, and air transportation and means of telecommunications. This is done to achieve their common religious and worldly interests and to promote cooperation among Muslims concerning every act that may maintain Al-Haqq, establish justice, and propagate peace and security everywhere.

Solidarity also includes reconciliation among Muslims, settlement of armed conflict among them, and fighting the aggressive group till it complies with the Command of Allah (Exalted be He) . This is in accordance with Allah's (Exalted be He) saying, ﴾ So fear Allâh and adjust all matters of difference among you ﴿ **Allah (Glorified be He) also says:** ﴾ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable. ﴿﴾ The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy. ﴿

In these noble Ayahs, Allah (Exalted be He) commands all Muslims to fear Him, undertake the mission of reconciling among them in general and reconciling between the two combating parties in particular, and fighting against the oppressive party until it refrains from its oppression provided that reconciliation is based on sound principles of justice and equity apart from prejudice and injustice. Moreover, those ayahs comprise a declaration that Muslims are all brothers even if they are different in their colors and tongues. This is regardless of how far their homelands are. Islam gathers, unites, and obligates them to treat each other with justice and cooperation and to abstain from transgressing against one another.

It also obligates their brothers to reconcile between them in case they have a conflict.

The Ayahs also indicate that the rise of conflicts and fights among the believers does not take them out of Iman (faith), according to the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). This is unlike** the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). **Therefore, Allah (Exalted be He) says, ﴾ And if two parties or groups among the believers fall to fighting, then make peace between them both. ﴿ **So He (Exalted be He) called them 'believers' despite the fact that they were fighting. Thus, we come to know that all sins do not take the believer out of the pale of Islam unless he deems them lawful. However, such sins do diminish belief and weaken it. Then, Allah (Exalted be He) concludes these Ayahs with the Command of Taqwa (fearing Allah as should be feared) making Mercy contingent upon it. He (Exalted be He) says,** ﴾ and fear Allâh, that you may receive mercy. ﴿ **This indeed indicates that fearing Allah (Exalted be He) in any and every matter is the way to mercy, protection, survival, and properness of apparent and hidden circumstances.**

Solidarity also includes exchanging political representation. ﴾ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴿

In this noble Ayah, Allah (Exalted be He) has commanded His believing servants to fear Him as He should be feared, persist in doing this, and do righteous acts in all their deeds until death takes their souls while acting on such a way. This is only because of the great significance of fearing Allah (Exalted be He) which sets right apparent and hidden matters, consolidate Muslims' opinions, unite their lines, and prepares the Muslim servant to be a righteous person who calls to righteousness, a truly-guided person who guides others and to be a person who provides goodness to his Muslim brothers, keeps them away from harms, and helps them with good deeds. Allah (Exalted be He) has commanded the believers to hold fast to His Rope (i.e. the Qur'an). Allah (Exalted be He) says, ﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿ **The Rope of Allah is His religion that He revealed in His Holy Book and sent His honest Messenger, Muhammad (peace be upon him) to convey. Holding fast to it means to adhere to it, act according to its ordinances, call to righteous acts, and unite and gather to discuss it. The ultimate target of all Muslims, their major pivot, and their center of power will be achieved by holding fast to His Rope, resorting to it in all their disputes and solving their problems according to its light and guidance. Muslims thereby can consolidate, unify their targets, and provide refuge for every Muslim in this world. They become the relief for the needy, the impregnable fortress, and the fort of defense against their enemies. By such**

gathering, unity and solidarity, Muslims will be greatly feared by their enemies and be worthy of the victory and support of Allah (Exalted be He). Moreover, Allah (Exalted be He) will safeguard them against the schemes of their enemies, no matter how many they are - like what actually happened to our Prophet Muhammad (peace be upon him), his honorable Companions (may Allah be pleased with them) and their successors during the first generation of the Ummah (nation based on one creed). They opened countries,

mastered peoples, and ruled them truthfully, so Allah (Exalted be He) fulfilled His Promise which can never be broken. Allah (Exalted be He) says,﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾He (may He be Praised) further says,﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾,﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾Allah (Glorified be He) also says:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾Allah (Glorified be He) also says:﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾These noble Ayahs exhort and encourage Muslims to hold fast to their religion and support it, for this really means to support Allah (Exalted be He). Allah (Exalted be He) is in no need for the support of His Servants, but supporting Him means to support His religion, His Law, and His Awliya' (pious people). Verily, Allah (Exalted be He) supports those who support Him and forsakes those who forsake Him. He is the All-Powerful, the Almighty.

These Ayahs gives Muslims glad tidings that Allah (Exalted be He) supports those who support Him, makes them His successors on the earth, establishes their power and protects them from the enemies' plots. It is the duty of all Muslims, no matter where they are, to hold fast to the religion of Allah, adhere to its ordinances, maintain solidarity among each other, help one another in performing acts of dutifulness

and piety, seek good counsel from the one whom Allah (Exalted be He) gives command over them, beware of the causes of differences and conflicts, and resort to the Book of their Lord and the Sunnah of their Prophet (peace be upon him) in solving their problems. They should also recommend one another to do such acts righteously and persist in performing them and abstain from obeying their evil selves and Satan. In this way, Muslims will achieve prosperity and success and escape the danger of their enemies' plots. Allah (Exalted be He) will grant them honor, victory, dominance over the earth, and good ending. He will unite their hearts, strip their souls of grudge and enmity, and rescue them from His punishment on the Day of Resurrection. In this regard, the Prophet (peace be upon him) tells in a Sahih Hadith (authentic) that﴿ "Allah is pleased with three things from you: that you worship Him and do not associate anything with Him, and that you hold fast to the Rope of Allah altogether and never become divided, and that you give sincere advice to the one whom Allah grants authority over you." ﴾

In respect of the Islamic Solidarity, Allah (Exalted be He) says,﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴾This noble Ayah is one of the most explicit Ayahs, which comprise the obligation of Islamic solidarity whose essence is to help one another in performing righteous and pious acts as previously mentioned. It also warns Muslims against helping one another in committing sins and transgression causing great corruption and harmful consequences that incur the Anger of Allah (Exalted be He), empower the enemies, divide their word, separate their lines, and bring bout disputes that lead to failure and frustration. May Allah safeguard us from this.

At the end of this Ayah, Allah (Exalted be He) says,﴿ And fear Allâh. Verily, Allâh is Severe in punishment. ﴾

This Ayah warns Muslims against disobeying Allah's command or violating His prohibitions. Allah (Exalted be He) would send down upon them His punishment that they could never tolerate. One of the Ayahs that comprise Solidarity is when Allah (Exalted be He) says,﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. ﴾These great attributes represent the vessel that collect all goodness, the title of happiness, and the way of setting right the matters of this world and the Hereafter. Therefore, Allah (Exalted be He) makes sending mercy upon Muslims contingent upon these lofty attributes. Allah (Exalted be He) says,﴿ Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾Thereby, we got to know that mercy, triumph over enemies, and a good reward depend on doing the rights due to Allah (Exalted be He) and His Servants. This can never be achieved

except by recommending one another, cooperation, and solidarity, and sincerity in seeking the reward of the Hereafter along with craving for the Way of Allah, establishing justice even against oneself. In regard to this meaning, Allah (Exalted be He) says, ﴿ O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do. ﴾ **In Surah Al Ma'idah, Allah (Exalted be He) says,** ﴿ O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do. ﴾

In these two Ayahs, Allah (Exalted be He) commands the believers to stand out firmly for justice in the Cause of Allah and witness to Him to keep justice with enemies and friends, relatives and strangers. They also include a warning for the Muslims against being motivated by love or hatred to avoid justice. Allah (Exalted be He) clarifies that justice is nearer to Taqwa (fearing Allah as He should be feared), indicating that Muslims can neither settle their internal affairs nor achieve righteousness or unify their word except with justice and paying everyone their due rights.

Similarly, referring to the obligation of Islamic solidarity, Allah (Exalted be He) says, "In the Name of Allah, the Gracious, the Merciful ﴿ By Al-`Asr (the time). ﴾﴿ Verily, man is in loss, ﴾﴿ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴾ **Allah (Exalted be He), in this great short Surah (Qur'anic chapter), indicates that there is no way to success, benefit, good reward, and protection from all kinds of loss except with Iman (Faith) and good deeds and recommending one another to act righteously and patiently. Since Allah (Exalted be He) sent His Prophet Muhammad (peace be upon him) until this day, the true state of affairs stands as a witness and evidence of the truth of this noble Surah.**

When Muslims violate such great matters after the first generation, they experienced enmity, separation, and opposition that is known to all. There is neither remedy nor cure for such matters except by returning to the Religion of Allah, holding fast to it, acting according to its ordinances, taking it as a judge and resort in settling all their disputes. Allah (Exalted be He) says, ﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾

Allah (Exalted be He) says, ﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾ **Regarding the Prophetic Hadiths that discuss the Islamic Solidarity, the meaning of which is to help one another in performing righteous and pious acts, the Prophet (peace be upon him) said,** ﴿ "Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims." ﴾ **This Hadith was reported by** Muslim **in his Sahih (authentic Book of Hadith).The Prophet (peace be upon him) said,** ﴿ "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers," ﴾ **The Prophet (peace be upon him) also said,** ﴿ "The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of fever and sleeplessness." ﴾ **This Hadith was reported by** Al-Bukhary and Muslim **in their two Sahih.**

These Hadiths and their interpretations obviously indicate the obligation of Islamic solidarity among Muslims, mutual mercy, and fellow-feeling, and helping one another with good deeds. Comparing Muslims to one wall and one body indicates that by solidarity, cooperation, and mutual mercy, they will be united by one word, their rows will be aligned, and they will escape the evils of their enemies. Allah (Exalted be He) says, ﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴾ **Verily, the leader of all Muslims in such a good invitation and their exemplar in such valuable cause is their Prophet, Master and great Leader, our Prophet Muhammad (peace be upon him), as he was the first to call**

this Ummah to worship their Lord Alone and hold fast to His Rope. He unified them by the word of truth to stand side by side in the face of their common enemy and to achieve their interests and just issues. This is according to Allah's (Exalted be He) saying, addressing the Prophet (peace be upon him), ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾ **He (Glorified and Exalted be He) also says,** ﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾ **Following his righteous path, the**

Prophet's Companions and those who righteously followed them, (may Allah be pleased with them), succeeded greatly in acting on this way. Allah (Exalted be He) fulfilled His promise to them concerning honor, dignity, and victory as previously indicated and clarified at the beginning.

It is no doubt that Allah (Exalted be He) fulfilled the previously mentioned promise for them due to their sincere faith, great Jihad (fighting/striving in the Cause of Allah), good deeds, patience, and calling others to patience, sincerity in everything they said and did, and solidarity and cooperation in such acts, not for their kinship or wealth. Allah (Exalted be He) says, ﴿ And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. ﴾**The Prophet (peace be upon him) also said that Allah (Exalted be He) never regards your faces nor your wealth, but He regards your hearts and deeds.This Hadith was reported by** Muslim **in his Sahih.So, whoever took their path and followed their guidance, Allah (Exalted be He) would bestow on him as much blessing as He did for them and He would support him the same way He supported them. Allah (Exalted be He) says,** ﴿ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ﴾﴿ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ﴾

He (Exalted be He) also says, ﴿ And, verily, Our Word has gone forth of old for Our slaves, the Messengers, ﴾﴿ That they verily would be made triumphant, ﴾﴿ And that Our hosts! they verily would be the victors. ﴾**Allah (Exalted be He) further declares,** ﴿ and (as for) the believers, it was incumbent upon Us to help (them). ﴾

May Allah, the Glorified and Exalted, unify all Muslims on the word of Truth, enable them to understand His religion, reform their rulers, and guide them all to Al-Sirat-ul-Mustaqim (the Straight Path). May Allah grant them sincerity in achieving solidarity among themselves and recommending and helping one another with goodness, safeguard them from separation, opposition, and deceitful temptations, and protect them from the enemies' schemes. Verily Allah is the Waliy (Guardian) and the Omnipotent. May peace and blessings be upon His servant and Messenger Muhammad, his Companions, and those who followed them righteously until the Day of Resurrection!

Islam and Its MeritsIntroduction

All praise is due to Allah. May peace and blessings be upon the Last Prophet. Allah, the Exalted, states,❪ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ❫Allah (Glorified be He) also says:❪ Truly, the religion with Allâh is Islâm. ❫Allah (Glorified be He) also says:❪ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ❫

Islam is to submit to Allah by Tawhid (belief in the Oneness of Allah/monotheism), yielding to Him by obedience and leaving acts of Shirk (associating others with Allah in His Divinity or worship) and those who commit Shirk. Shirk was the belief of the Arabs before the advent of the Da`wah (calling to Islam) of Muhammad (peace be upon him).It is narrated by Al-Bukhari that Abu Rajaa' Al-`Utaridi said, we used to worship a certain stone, but if we found a better stone, we would throw the first stone away and worship the other one. If we did not find any stone to worship, we would grasp a handful of dust, pour goat milk over it, then we would circumambulate it.

As for the condition of people before the Mission of the Prophet (peace be upon him), the Noble Qur'an referred to them in many Ayahs (Qur'anic verses). For example, when Allah the Glorified and Exalted, states,❪ And they worship besides Allâh things that harm them not, nor profit them, and they say: “These are our intercessors with Allâh.” ❫Allah (may He be Praised) also states,❪ And those who take Auliyâ’ (protectors, helpers, lords, gods) besides Him (say): “We worship them only that they may bring us near to Allâh.” ❫

Allah (Glorified be He) also says:❪ Verily, We made the Shayâtin (devils) Auliyâ’ (protectors and helpers) for those who believe not. ❫❪ And when they commit a Fâhishah (evil deed, going round the Ka‘bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands Fâhishah. Do you say of Allâh what you know not?" ❫....❪ surely they took the Shayâtîn (devils) as Auliyâ’ (protectors and helpers) instead of Allâh, and think that they are guided. ❫Allah (Glorified be He) also says:❪ And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh’s so-called) partners." But the share of their (Allâh’s so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh’s so-called) "partners"! Evil is the way they judge! ❫

There are many Ayahs that express this meaning. Moreover, the authentic Hadiths narrated from the Messenger of Allah (peace be upon him) and the writings of the compilers of Sirah (the Prophet's biography), historians and trusted scholars on peoples' conditions mentioned that they had different forms of Shirk before the Mission of the Prophet (peace be upon him). Some would worship idols and sculptures. Others used to worship the dead, the sun, the moon, or the stars, etc. Therefore, the Messenger of Allah (peace be upon him) called them to worship Allah alone and abandon all false dieties that they and their ancestors worshipped. Allah, the Glorified and Exalted, states,❪ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur’ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh’s Word: "Be!" - and he was, i.e. ‘Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ❫Allah (Glorified be He) also says:❪ (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord’s Leave to the Path of the All-Mighty, the Owner of all Praise. ❫

Allah (Glorified be He) also says:❪ O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, ❫❪ And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur’ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم). ❫Allah (Exalted be He) also says:❪ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❫Allah (Glorified be He) also says:❪ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ❫Allah (Glorified be He) also says:❪ And your Lord has decreed that you worship none but Him. ❫Indeed, there are many Ayahs conveying this very meaning.

In many Ayahs, Allah (the Glorified) indicates that these Mushriks (those who associate others with Allah in His Divinity or worship), despite their shirk and Kufr (disbelief), admitted that Allah was their Creator and Sustainer but they worshipped others besides Allah as intermediaries between them and Allah. This was previously mentioned as Allah, the Glorified, states,❪ And they worship besides Allâh things that harm them not, nor profit them, and they say: “These are our intercessors with Allâh.” ❫and other Ayahs that convey the same meaning such as the Ayah in which Allah states,❪ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh’s punishment (for setting up rivals in worship

with Allâh)?" ❳Allah (Glorified be He) also says:❲ And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh, Who created them)? ❳There are also many other clearly stated Ayahs corroborating this meaning.

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Thus, the mission of our Master Prophet Muhammad (peace be upon him) brought about Islam, the last of all faiths, not only for Arabs but for all people. The Prophet (peace be upon him) was sent at a time when all people were in dire need of someone to bring them out of darkness into light.

This great Islamic faith is based on five basic principles, which are its pillars. They are mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the narration of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said,❲ "Islam was based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah; fasting Ramadan; and performing Hajj (pilgrimage)." ❳

The two Testimonies are the first and most important pillar of Islam. Such great words are not merely an act of worship to be pronounced by tongue, though by pronouncing them one becomes a Muslim. It is an commitment to act according to what they imply, including the worship of Allah Alone sincerely; the belief that He is the Only One worthy of worship and that worshipping anything or anyone other than Him is Batil (baseless and void).

They imply the necessity of loving Allah, the Glorified, as well as for His Messenger (peace be upon him). Such devotion implies worshipping Allah Alone, glorifying Him, and following the Sunnah (supererogatory act of worship following the example of the Prophet). Allah, the Exalted, states❲ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ❳They (i.e. the two testimonies) imply obedience to the Messenger of Allah (peace be upon him) concerning all of his commands. Allah (Glorified be He) says:❲ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ❳It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said,❲ "Three (qualities) whoever have them will taste the sweetness of faith: When Allah and His Messenger are more dearer to him than everything else..." ❳

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Thus, the Prophet (peace be upon him) stated,❲ "None of you will believe until I am dearer to him than his father, his children, and all people." ❳

The second pillar: performance of Salah (Prayer). It is the second and most important pillar after the two testimonies, as it is the basic foundation of Islam. Indeed, the first act of worship for which Muslim servants will be called to account on the Day of Resurrection is Salah. If Salah is fulfilled, they will achieve success and prosperity, and if it is lacking, they will face loss and frustration. Salah is an act of worship that must be performed at its due time. Allah, the Exalted, states,❲ Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours. ❳Allah, the Glorified and Exalted, has commanded us to faithfully observe them at their prescribed times, hence He states,❲ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - `Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]. ❳

Allah, the Glorified and Exalted, has warned those who neglect them and delay them beyond their proper time:❲ Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. ❳Allah (Glorified be He) also says:❲ So woe unto those performers of Salât (prayers) (hypocrites), ❳❲ Those who delay their Salât (prayer from their stated fixed times). ❳

Salah is the point of differentiation between Islam and Kufr and Shirk.It is narrated by Muslim in his Sahihthat Jabir (may Allah be pleased with him) said: I heard the Messenger of Allah (peace be upon him) saying,❲ "Between a man and disbelief and paganism is the abandonment of Salah (Prayer)." ❳As, in the Hadith narrated by Buraydah (may Allah be pleased with him), the Prophet stated,❲ "That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it becomes a disbeliever." ❳It is reported by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)through an authentic chain of narrators.

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It is obligatory to observe congregational Salah (Prayer) at the mosque, for its great merit. It is narrated that Ibn `Umar (may Allah be pleased with them both) said that the Messenger of Allah (peace be upon him) stated,❲ "Salah made in congregation is twenty-seven degrees more excellent than the Salah of a single person." ❳(Agreed upon by Al-Bukhari and Muslim).It is reported by Al-Bukhari and Muslim that the Messenger of Allah (peace be upon him) considered ordering the houses of those who abandoned congregational Salah to be burned down. The Prophet (peace be upon him) said,❲ "Whoever hears the call (adhan) and does not come to it (the prayer), then there is no prayer for him except with an excuse". ❳It is reported by Ibn Majah, Al-Daraqutni, Ibn Hibban and Al-Hakim with an authentic chain of narrators. All these texts indicate the great merit of performing it in congregation.

It is a prerequisite of perfect and accepted Salah by Allah, the Glorifed and Exalted, to be performed with humility and tranquility. Allah, the Exalted, states,❲ Successful indeed are the believers. ❳❲ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ❳The Prophet (peace be upon him) ordered those who were not

tranquil while observing Salah to repeat it.

Salah is one of the expressions of equality, brotherhood, union, and united destination towards the Ka`bah as one Qiblah . Salah is the source of comfort and utmost delight for a Mu'min (believer). The Prophet (peace be upon him) stated,("Salah (prayer) has been made my utmost pleasure.")The Prophet (peace be upon him) used to turn to Salah whenever he felt any sort of distress. Allah, the Exalted, states,(Seek help in patience and As-Salât (the prayer).)Moreover, he used to say to Bilal, ("O Bilal, Comfort us with it (i.e. Salah).")This is because when a Muslim stands in Salah, he actually stands in front of his Creator, Allah, the Glorified and Exalted. He feels calmness in his heart, tranquility in his soul, submissiveness in all his body, and utmost pleasure with His Lord and God, the Glorified and Exalted.

The third pillar: Giving Zakah (obligatory charity): It is a noble social Faridah (obligatory act) that

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makes a believer realize the supreme principles of Islam including empathy, mercy, love, and cooperation among Muslims. It is not a gift or a favor to give money (as charity), but it is an obligatory duty for in fact one's wealth is merely a trust conferred by Allah on some servants. Allah, the Exalted, states,(And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you.)Allah (Glorified be He) also says:(Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.)Zakah has been coupled with Salah in many Ayahs and it is because of its great significance that Abu Bakr Al-Siddiq (may Allah be pleased with him) fought the Arab tribes who withheld Zakah due on their wealth. He said, "By Allah! I will fight those who separate between Salah as an act of worship and Zakah (i.e. they offer Salah and refuse to pay Zakah). Thereafter, all the Companions (may Allah be pleased with them) agreed with him doing so. Allah, the Glorified and Exalted, admonished those who fail to give of their wealth in charity, hence He stated,(And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment.)Zakah is obligatory upon every Muslim who possesses any quantity of Nisab (the minimum amount on which Zakah is due) after a whole year passes, except for grain and fruits on which Zakah is due whenever they reach maturity and are harvested regardless of the passing of a year. Zakah must be paid to its recipients exactly according to the categories mentioned in the Noble Qur'an inSurah At-Tawbah.Allah (Glorified be He) says:(As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh.)

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The fourth pillar: Observing Sawm (Fast) during Ramadan: Allah (Glorified be He) says:(O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).)Sawm conditions a Muslim by denying him permitted pleasures and desires for a period of time, and it has health benefits as well as spiritual ones. When observing Sawm, Muslims experience the hunger felt by Muslim brothers who may find neither food nor drink for days, as is the case with some of our Muslim brothers in Africa now.

Ramadan is the best of all months in which Allah revealed the Noble Qur'an. Allah, the Exalted, states,(The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).)It includes a night which is better than a thousand months. Allah (Glorified be He) says:(Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).)(And what will make you know what the night of Al-Qadr (Decree) is?)(The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).)Whoever observes Sawm (during this month) out of firm belief and hope for Allah's reward, all his past sins will be forgiven. It is authentically reported that Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) stated,("Whoever fasts the month of Ramadan out of sincere Faith hoping for a reward from Allah, then all his past sins will be forgiven. Whoever observes the night Prayer during Ramadan because of faith and seeking reward from Allah, his past sins will be forgiven; and whoever stands for prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven .")(Agreed upon by Al-Bukhari and Muslim).

It is obligatory upon a person who observes Sawm to preserve his Sawm by abstaining from Ghibah (backbiting), Namimah (tale-bearing), lying, and idle diversions. He should beware of all other prohibitions. He should recite more of the Noble Qur'an, increase the remembrance of Allah, and exert greater effort in performing acts of worship especially in the last ten days of Ramadan.

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The fifth pillar is Hajj (pilgrimage to Makkah) to the Sacred House (Ka'bah). Allah (Glorified be He) says:(And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence))Allah has enjoined Hajj to be performed once in a lifetime, as well as `Umrah (lesser pilgrimage). They both are obligatory for every free sane adult Muslim who can afford it. Hajj and `Umrah are valid when performed by a minor but is not an exemption from performing the obligatory Hajj after reaching adulthood and has the ability. A woman who has no Mahram (spouse or unmarriageable relative) to travel with her during Hajj and `Umrah, is exempted according to the Hadiths narrated from the Messenger of Allah (peace be upon him) which prohibits a woman to travel without a Mahram. Indeed, Hajj is an Islamic gathering where Muslims meet one another. They come from every deep

and distant mountain path and from every country all over the world with their different nationalities, colors, and languages. They are all dressed in the same cloths, standing on the same land, and performing the same acts of worship. There is no difference between the young and the old, the rich and the poor, and the black and the white; they are all equal. Allah, the Glorified, states,❨ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. ❩

Hajj Mabrur (the one accepted by Allah) has no other reward but Paradise, as mentionedin the Two Sahihthat Abu Hurayrah (may Allah be pleased with him) narrated a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) saying,❨ "The performance of `Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise." ❩In the Sahih, it is narrated that the Prophet (peace be upon him) stated,❨ "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not commit evil or sin then he will return (after Hajj free from all sins) as if he were born anew." ❩

Islam has other fundamentals that even if are not bases, they exist in the lives of Muslims and are applied to all matters. Among these principles is enjoining good and forbidding evil. Allah (Glorified be He) describes this Ummah (community sharing one belief) as the best Ummah

ever raised up for mankind, because they enjoin good and forbid evil. Allah (Glorified be He) says:❨ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ❩Some Salaf (righteous predecessors) said, "Whoever wishes to be one of the best among these peoples, let him fulfill its condition which is: enjoining good and forbidding evil.

There is another important aspect of Islam that should be taken into consideration by Muslims, which is Jihad in the Cause of Allah. It brings about the honor of Muslims, exalts the Word of Allah, and protects Muslim lands against the transgressions of the disbelievers. It has been mentionedin the two Sahihthat Ibn `Umar (may Allah be pleased with them both) narrated that the Messenger of Allah (peace be upon him) stated,❨ "I have been ordered to fight against people until they testify that none has the right to be worshipped but Allah and that Muhammad (peace be upon him) is Allah's Messenger, and offer the prayers perfectly, and give Zakah (obligatory charity), so if they perform all that, then they save their lives and property from me except for Islamic laws, and then their reckoning (accounts) will be done by Allah." ❩In Musnad (Hadith compilation of) Imam Ahmad and Jami` Al-Tirmidhi with an authentic chain of narration from Mu`adh (may Allah be pleased with him) that the Prophet (peace be upon him) stated,❨ "The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah)." ❩Moreover, Abu Bakr Al-Siddiq (may Allah be pleased with him), in the sermon that he delivered and after which Muslims granted him their Bay`ah (pledge of allegiance), said, "No people will abandon Jihad but Allah will afflict them with humiliation."

Jihad enforces Al-Haqq (the Truth), suppresses falsehood, establishes Allah's Law, and protects Muslims and their lands from their enemies' schemes.

Islam is the faith of Fitrah (natural disposition) upon which Allah created mankind. It is the mission of the past Prophets and Messengers. Every Prophet called his people to embrace Islam. Allah (Glorified be He) in His Great Book mentions the Father of all Prophets and the Friend of Allah, Ibrahim (peace be upon him):

❨ And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. ❩❨ When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists)." ❩❨ And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)." ❩

Allah sent His Prophet Muhammad (peace be upon him) with this great faith when People of the Book including the Jews and the Christians were in a state of ignorance and divergence after they distorted and changed the Tawrah (Torah) and Injil (Gospel) yielding to their desires. Therefore, the Jews and the Christians sided with the disbelievers of Quraysh to defeat Muhammad (peace be upon him) and his mission, especially the Jews although they knew about him through their Book and that they were demanded to follow him and believe in his mission. Allah, the Glorified, states,❨ Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad صلى الله عليه وسلم or the Ka'bah at Makkah) as they recognise their sons. ❩Furthermore, it is reported inSahih of Muslim from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated,❨ "By Him in Whose hand is the soul of Muhammad, any Jew or Christian amongst this community who hears about me but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hellfire." ❩

Therefore, when our Prophet Muhammad (peace be upon him) settled in Madinah, he sent invitations to the kings of the earth of the time calling them to Islam to bring them out of darkness into the light. It is explained by Rib`y Ibn `Amir (may Allah be pleased with him) in a few words, when Rustom, the Persian Commander, asked him, "Who are you?" He answered, "We are people whom Allah sent to bring whomever He wills out of the worship of slaves into the worship of Allah Alone, out of the narrowness of this world into the vastness of this world and the Hereafter, and out of the injustice of other beliefs into the justice of

Islam."

This final faith has been revealed to set matters aright and guide people

to the right direction, including Tawhid (belief in the Oneness of Allah/monotheism), belief in His Prophets and Messengers, and inviting to what they called of Tawhid and submission to Allah.

The religion was revealed while the Jews and the Christians were in great opposition. The Jews were known for their abuse of their prophets; they killed some of them and defamed others unjustly, so what about the infallible and the best of Allah's creatures! The Christians went to extremes in worshipping Jesus claiming that Allah, the Exalted, is one of three. Afterwards, Islam was revealed to establish Al-Haqq and nullify falsehood being just and moderate with neither exaggeration nor negligence. Allah (Glorified be He) says,(Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you.)Allah (Glorified and Exalted be He) prohibited and warned the People of the Book against exceeding the limits and warned this Community against following their path, stating,(O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth.)It is narrated by Al-Bukhari in his Sahih that `Umar Ibn Al-Khattab (may Allah be pleased with him) said that the Prophet (peace be upon him) said,( "Never deify me the way Christians deified `Iesa (Jesus), the son of Maryam (Mary), verily I am a servant, so call me the servant of Allah and His Messenger.")It is authentically reported from Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) stated,("Do not exceed the limits in your faith for those who preceded you were destroyed due to their excessiveness in faith.")

The merits of Islam are countless; how could they not be while Islam is the way of Allah Who knows all, has absolute wisdom, and irrefutable evidence. He is the All-Wise and the All-Knowing in every matter He ordains and legislates for His servants.

Our Messenger (peace be upon him) omitted nothing in calling to the good and guiding Muslims to it and left no evil except that he warned against it. It is narrated inSahih Muslim that `Abdullah Ibn `Amr Ibn Al-`As (may Allah be pleased with them both) said that the Prophet (peace be upon him) said,("It is the duty of every Prophet whom Allah has sent to guide his followers to what he knew was good for them and warn them against what he knew was bad for them.")

Similarly, it is reportedin Musnad (Hadith compilation of) of Imam Ahmad with an authentic chain of narrators that Abu Hurayrah (may Allah be pleased with him) said that the Prophet (peace be upon him) said,("I was sent to perfect good character.")The same Hadith was narrated by Al-Hafizh Al-Khara'ity, with a good chain of narration as follows:(I was sent to perfect good morals.)

Finally, we notice nowadays that so many people accept Islam including Kafirs, Mushriks, and People of the Book; the Jews and the Christians. This is indeed an indication of the failure of other faiths and philosophies to bring tranquility, peace, and happiness to people. It is the duty of Muslims, especially the preachers, to expand their activities among these people in order to call them to the way of Allah. However, before doing so we must not forget to adhere to Islam through knowledge and practice. Indeed, mankind is urgently in need of people who will bring them out of darkness into light.(And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.")

May Allah make us preachers of good, grant us the deep knowledge of our faith and success in calling to it insightfully. Verily, He is the Lord of everything and the Omnipotent. May Allah's Peace and Blessings be upon Muhammad, his family, and Companions!

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Shari`ah: Merits and Man's Need for It

All praises be to Allah. May peace and blessings be upon the Last Prophet, his family, and Companions!

Since delivering scientific lectures is one of the best means of clarifying facts, presenting the merits of the subject-matter of the lecture, and expanding discussions on it, I thought that the suject of my lecture for tonight should be: "Shari`ah: Merits and Man's Need for It". I have chosen this subject for its great significance. It is well-known that studying the Islamic Shari`ah and relevant issues concerning its merits, benefits, and protection of servants, and every text concerning our need is indeed a great matter. In addition, our need for it is great. Understanding and paying attention to that issue is one of the most important matters. Being motivated by the importance of this subject, its significance, and our pressing need to understand it better and have more insight into it, I thought it should be the subject of my lecture. My dear brothers and sisters, my lecture has two aspects: **First:** Shari`ah and its merits. **Second:** The human need for it. I will speak about the two matters, God willing.

First: The essence and merits of Shari`ah: It is well-known for Muslims and those who have the least knowledge about the reality of

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the past ages that Allah (the Glorified and Exalted) sent all Messengers (peace be upon them) with Islam starting from Noah, the first Messenger, to the Last of them, Prophet Muhammad (peace and blessings be upon them). Our father Adam (peace be upon him) embraced Islam and so did all the generations that came after him until the people of Noah fell into the abyss of Shirk (associating others with Allah in His Divinity or worship). All people were all Muslims according to the narration of Ibn `Abbas (may Allah be pleased with them both) but later Shirk spread among the people of Noah through worshipping the pious people Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr. Allah (Exalted be He) sent Noah (peace be upon him) to his people when Shirk spread among them and he was the first messenger sent to people on earth as mentioned in the authentic Hadiths narrated from the Messenger of Allah (peace be upon him).

Allah sent all the Messengers (peace be upon them) with Islam. Allah (Glorified and Exalted be He) says:﴾ Truly, the religion with Allâh is Islâm. ﴿So Allah (Glorified be He) clarified that the religion with Him is Islam and no other religion. Afterwards, Allah (Glorified be He) assured that with another Ayah (Qur'anic verse) in which He says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿So Allah (Glorified and Exalted be He) indicated that all ways are blocked except this way; Islam. He explained that Islam is the only religion whose followers will be accepted and those who embrace other religions will not be accepted. Allah (Glorified and Exalted be He) says,﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿So He addressed this Ummah (nation based on one creed) through His Messenger Muhammad (peace be upon him) informing them that He has perfected their religion, completed His Favor upon them,

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and chosen for them Islam as their religion. Thus, this was an indication that Islam is the religion of Muhammad (peace be upon him) and the religion of this Ummah as well as the religion of all the past Prophets and Messengers (peace and blessings be upon them). Allah (Glorified be He) emphasized this by saying,﴾ He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad صلى الله عليه و سلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and `Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, is that (Islamic Monotheism) to which you (O Muhammad صلى الله عليه و سلم) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience. ﴿So He addressed this Ummah informing them that He has ordained for them the same religion which He ordained for Noah.

In the Ayah which reads, "That which We have revealed to you," the pronoun "you" refers to Muhammad (peace be upon him). Allah (Glorified and Exalted be He) has ordained for this Ummah the same which He ordained for Noah regarding the establishment of Islam, holding fast to it, and having no divisions in it, and the same which He ordained for Muhammad (peace be upon him) regarding the establishment of Islam and having no divisions in it. This is clarified in Allah's saying (Exalted be He),﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿In another Ayah, Allah (Glorified and Exalted be He) also states,﴾ And be not as those who divided and differed among themselves after the clear proofs had come to them. ﴿It is clearly evident that Allah (may He be Praised) has ordained for us the same religion that He ordained for the past prophets and messengers. Allah says (Exalted be He),﴾ He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad صلى الله عليه و سلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and `Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). ﴿Allah (Glorified and Exalted be He) also says,﴾ And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools

himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. ❳❲ When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamîn (mankind, jinn and all that exists)." ❳❲ And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya`qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)." ❳

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Allah (may He be Praised) clarified that Ibrahim recommended his offspring to hold fast to Islam and so did Ya`qub (Jacob) with his children. He (Allah) mentioned the same about Noah (peace be upon him) in Surah Yunus which tells the story of Noah who told his people:❲ and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will). ❳Like wise, Allah (Exalted be He) mentioned about Moses that he said,❲ O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will). ❳Relating the declaration of Bilqis (the queen of Sheba), Allah (Exalted be He) says, ❲ She said: "My Lord! Verily, I have wronged myself, and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists)." ❳From these Ayahs and their interpretation, we knew that Islam is the religion of all prophets and messengers (peace and blessings be upon them). It is verily the religion of Allah other than which there is no true religion. It is the religion that the messengers were commanded to announce and establish.

Its true essence is Tawhid (belief in the Oneness of Allah/ monotheism) in respect of His dominion, management, and actions. Likewise, in respect of devoting worship to Him (Glorified and Exalted be He) and in the Oneness of His Names and Attributes. Islam also means to submit to His command, accept His Law, call to His Cause, hold fast to such acts, and have no divisions or dissociations in that. This is truly the religion, which Allah commanded us to establish and which He commanded the messengers and the generations that came after them to establish. Allah (Exalted be He) says,❲ you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). ❳The establishment of religion is to accept, hold fast to, declare, call to, abide by, and persist in embracing it. The fulfillment of these acts should be proved in beliefs, verbal declarations, and practical observance without any divisions in such matters. In this way, Muslims can be unified, consolidated,

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strengthened, and then they become a source of fear to their enemy. That was the status of all messengers (peace and blessings be upon them). They were all commanded to establish the religion and have no divisions in it. Every rational person can certainly know the importance of establishing the religion, being unified under its banner, and having no divisions represented in the Muslims' strength, the ability to restore their rights from their enemies, and the achievement of victory over them. At the same time, their enemies will fear them when they see their unity, gathering, establishment of their religion, and helping and recommending one another to that. Undoubtedly, gathering, unity and sincere cooperation in the establishment of truth and Justice are the secrets of success and honor for every nation in this world and in the Hereafter.

We know that all messengers (peace and blessings be upon them) were sent with Islam. They all called to Islam; they all embraced Islam, and they were all commanded to establish Islam. As previously mentioned, establishing Islam means to bring it to people, call them to it, abide by it in knowledge, deeds, `Aqidah (creed), and be unified under its banner. This can be attained by believing in Allah, His angels, His Books, His Messengers, the Last Day, and predestination whether good or bad. This can also be attained by accepting, practicing, and collective cooperation in achieving the teachings of the Honest Messenger (peace be upon him) along with careful caution of opposition and divisions. Thus, much more people will accept and gorify Islam and Muslim preachers. They also know its validity for all ages and know that Islam is the true religion that whoever holds fast to it will attain success, victory, honor, dignity, solidarity, strength, and unity with the Muslims.

Islam is the religion, the law, and the `Aqidah (creed) of Nuh (Noah), Hud, Saleh, and other Prophets who came after them. `Aqidah of Islam signifies the belief in Allah and the messenger sent to people at certain era i.e. to have faith in the mission of the message of their messenger,

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and believe in the Oneness of the Lord, abide by the Islamic Law, and act upon its sayings, deeds, and creeds. Every prophet or Messenger has a law, as clarified when Allah (Glorified and Exalted be He) says,❲ To each among you, We have prescribed a law and a clear way. ❳This is only because people's conditions, circumstances, ability to fulfill the ordinances, and perception of true meanings vary greatly. People's minds are not the same in all ages. Similarly, their conditions, circumstances, and abilities are not the same either. Allah (Glorified and Exalted be He) is All-Knowing of the circumstances of His servants, All-Seeing of their abilities, and All-Knowing of their limits of accepting Al-Haqq and the nature of their minds. He (Glorified be He) sends the messengers at all times and to all peoples in a way that is suitable for that time and those people because this way is consistent with Allah's Wisdom, Knowledge, Mercy, and Benevolence. For instance, the people of Nuh (Noah) are not quite equal to the people of Mûsa (Moses) in mentality, tolerance, and acceptance of the mission of the messenger, for people greatly vary in their times, minds, tongues, and traditions.

It is out of Allah's (the Glorified and Exalted) Wisdom that laws i.e. the legislations, were variable and different, yet they all have one source, which is the worship of Allah, the belief in His Oneness, and the belief in Him, His Messengers, His Angels, the Last Day, the Books and Predestination. It also includes the belief in the establishment of religion and being unified under its banner, the establishment of Shari`ah, and

obedience to the messenger in his mission. This matter was agreed-upon by all the messengers (peace and blessings be upon them). They all agreed upon these principles and preached them. Allah (Glorified and Exalted be He) says,﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾

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They all called people to worship Allah, resort to Him, believe in His Oneness in every act of worship concerning Salah, Sawm, etc. Allah (Glorified and Exalted be He) says,﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾Allah (Glorified and Exalted be He) also says,﴿ And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." ﴾﴿ Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience). ﴾Allah (Glorified and Exalted be He) also says,﴿ Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)." ﴾Thus, we know that all the messengers were sent to convey the same message, so we should believe in and accept that making no distinction between the messengers in these matters. Allah (Glorified and Exalted be He) says,﴿ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." ﴾

Since the laws were different and variable according to Allah's Wisdom and knowledge of the circumstances of His servants and the conditions of people to whom the messengers were sent; their circumstances, mentalities, and abilities to accept the laws and obligations, therefore, the laws varied; some acts were ordained in one law but were not in another. Also, some acts were prohibited in one law but were not prohibited in

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another. This is out of a deep wisdom and for the great secrets originated from Allah's Wisdom, Knowledge, Power, Great Benevolence, and Generosity (Glorified and Exalted be He).

The restrictions and controls imposed by some laws are for certain wisdoms and secrets. Perhaps, they were also imposed for the great disobedience practiced by the people to whom the messengers were sent, their audacity against Allah, and their total negligence of His commands and prohibitions. Allah imposed some restrictive laws upon them for these reasons. Allah (Glorified and Exalted be He) says,﴿ For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allâh's Way; ﴾﴿ And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). ﴾Allah (may He be Praised) states that He made unlawful for the children of Israel , the Jews, certain good foods, which were originally lawful, for their evil-doings. Since Prophet Muhammad (peace be upon him) is the last of all the prophets and messengers, his law was the best and the most perfect of all the laws as it is the last of all laws and is directed to all people until the Day of Resurrection. As the Prophet (peace be upon him) was the Last Prophet and was sent generally to all Jinn (creatures created from fire) and mankind, Allah's (Glorified be He) Wisdom predestined his law to be the most perfect, complete and integral of all laws in regulating the servants' interests during their life and in the Hereafter. Indeed, Muhammad (peace be upon him) is the Last Prophet and Messenger as Allah (Exalted be He) says,﴿ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴾There are many recurrent Hadiths narrated from the Messenger of Allah (peace be upon him) stating that he is the last Prophet. Thanks to Allah, this is something agreed-upon (by all scholars and Muslims) and is a necessarily-known religious matter of Islam. All Muslims have agreed that any one who claims prophethood after him is

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a Kafir (disbeliever) and a liar who should be asked to repent, so he should repent or he shall be killed as a Kafir. Allah (Glorified and Exalted be He) sent him to all people and this is also agreed upon by all Muslims. The Qur'anic verses and Prophetic Hadiths indicate that he is Allah's Messenger sent to all creautures; Arabs and non-Arabs, red and black, and Jinn and mankind. He is Allah's Messenger sent to all creatures since the day of his mission until the Day of Resurrection. This is clarified in Allah's (the Glorified and Exalted) saying,﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴾So Allah (Glorified and Exalted be He) make the true guidance conditional upon following and believing in him. Thus, it is crystal clear that there is no true guidance or Iman (Faith) except by taking the path of Muhammad (peace be upon him) and following his way after he had been sent by Allah (Exalted be He).

Allah (Glorified and Exalted be He) says,﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾Allah (Exalted be He) has commanded His Prophet (peace be upon him) to say to people,﴿ Say (O Muhammad

صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴾It is then evident that there is no way to love Allah and seek His forgiveness except by following the Prophet (peace be upon him). Allah (Glorified and Exalted be He) says,﴿ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴾Allah (Glorified and Exalted be He) says,﴿ Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Alamîn (mankind and jinn). ﴾Allah (Exalted be He) told us that the Prophet (peace be upon him) is the warner of 'Alamîn. The word "'Alamîn" refers to mankind. Some scholars said that "warner" here refers to the Qur'an and others say that it is the Prophet. Both opinions are true as the Prophet (peace be upon him) is a warner

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to all mankind and the Qur'an is a warner to all mankind as well. The Prophet (peace be upon him) is a warner and his Book also warns all creation including Jinn and humans who are rational and Mukallaf (meeting the conditions to be held legally accountable for their actions).

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)from Jabir (may Allah be pleased with him) who said, the noble Prophet (peace be upon him) said,﴿ "Every prophet used to be sent to his nation only but I have been sent to all mankind." ﴾It is reported in the Sahih of Muslim that Abu Musa Al-Ash`ary (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,﴿ "By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire." ﴾It is necessarily known from Islam that he is Allah's Messenger sent to all mankind; to the Jews and the Christians, the Arabs and the non-Arabs, and the human races as well as the Jinn. Whoever accepts his call and follows his way, will gain survival, happiness, and glad end. Whoever deviates from his way will be afflicted with failure, regret, and hellfire. Allah (may He be glorified and Exalted) says,﴿ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. ﴾﴿ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment. ﴾Allah (Glorified and Exalted be He) says,﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment. ﴾The noble Prophet (peace be upon him) said,﴿ "My entire Ummah will enter Paradise except who refuses, then it was said: O Messenger of Allah, who will refuse? He said: Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses." ﴾That is because his message is general (to all mankind) and he is the Last Prophet, so his law is the most perfect of all laws and his Ummah is the best of all. Allah (Glorified and Exalted be He) says,

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﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind ﴾Allah (Exalted be He) also says,﴿ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴾Thus, Allah (Glorified be He) indicates that He has perfected the religion for this Ummah. Each of the previous religions was proper and integral for the messenger who was sent with it. It is suitable for the people to whom he was sent in a way that was appropriate for their conditions and circumstances. As for this Ummah (of Muhammad), Allah (Exalted be He) has perfected their religion for them in all meanings and made it valid for all circumstances and conditions, in wealth and poverty, in peace and war, in adversity and prosperity, and in all regions of the world and all times until the Day of Resurrection.

I only intended to mention in brief some of the merits of this Shari`ah and its great secrets, as it is apparent to everyone with the least knowledge that it is not possible for anyone to enumerate the merits of this Shari`ah. How could anyone count its merits while it is sent by the All-Wise and the All-Seeing who knows everything in the past and in the future until the Day of Resurrection. Allah (Glorified and Exalted be He), is All-Knowing of the circumstances of His Servants and the secrets of His Law. Indeed, it is enough for any seeker of knowledge to mention some of the merits of this Shari`ah as Allah (Glorified and Exalted be He) says,﴿ Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî). ﴾﴿ Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious. See V.2:2). ﴾

Allah (Glorified and Exalted be He) stated that He put His Prophet Muhammad (peace be upon him) on the plain way of (His) commandment (i.e. legal ways and laws of the Islamic Monotheism) which means on an apparent, manifest way

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of commandment which is the true religion of Islam. Allah (Exalted be He) says, "So follow you that (Islamic Monotheism and its laws)" and "follow" here means to adhere and hold fast to it. It is a command to the Prophet (peace be upon him) and to the Ummah (nation based on one creed) as a whole, for any command directed to him is necessarily directed to us unless there is evidence that specifically confines to the Prophet (peace be upon him). Then Allah (Exalted be He) says,﴾ So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. ﴿Here Allah (Glorified be He) warns against following the desires of people [who have no knowledge] and all those who oppose Shari`ah (Islamic law) have no knowledge. Allah (Glorified and Exalted be He) clarified that people can avail him nothing against Allah i.e. if he sided with them and followed their desires while Allah was protecting him from that, they can avail him nothing against Allah. All matters are in the Hand of Allah, the Glorified and Exalted, Who has power over everything, so no one can deviate His Messenger (peace be upon him) from the honor and assistance which Allah (Exalted be He) predestined for him. This indicates that assistance and support are in the Hand of Allah, the Glorified and Exalted, Who is responsible for assisting and supporting him as well as conveying his message. This indicates that people, regardless of how powerful and numerous they are, can avail him nothing against Allah, so there is no way to side with them and follow their desires; that was meant to be a warning. The Messenger (peace be upon him) was safeguarded against following their desires, as Allah guarded, saved, protected and supported him, but that was meant to teach and inform us that happiness, survival, power, honor, and safety lie in following the Shari`ah (Islamic law), holding fast and calling to and protecting it. Shari`ah in the Arabic language means the manifest plain way that leads to survival. It also refers to the way leading to water and that is only because water is the secret of life as Allah (Exalted be He) says,﴾ And We have made from water every living thing. ﴿The laws descended

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with the Prophet (peace and blessings be upon them) are apparent, plain, and manifest ways for those who ponder on them. They lead those who hold fast to and follow them in full conformity to survival, happiness and honorable prosperous life in this world and in the Hereafter. The law of our Prophet (peace be upon him) is the best and the most perfect of all, with no restrictions nor chains. Allah (Exalted be He) has exempted this Prophet and his Ummah from such restrictions and chains, so all praise be to Allah Whose grace is the magnanimous Shari`ah. In this authentic Hadith, the Prophet (peace be upon him) said,﴾ "I was sent with the magnanimous Hanifiyyah (The True Religion of Islam)." ﴿The Prophet (Peace be upon him) also says:﴾ "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way." ﴿When the Prophet (peace be upon him) sent Mu`adh and Abu Musa (may Allah be pleased with them both) to Yemen, he said, ﴾ "Ease and do not harden i.e. people's affairs, give glad tidings and do not dishearten them and be consistent and do not differ." ﴿This Shari`ah is the law of easiness, the law of forgiveness, the law of mercy and benevolence, the law of predominant benefit, and the law of protection including the survival of servants, their happiness and prosperous life in this world and in the Hereafter.

Allah (Glorified and Exalted be He) sent our Prophet and our Imam Muhammad (peace be upon him) with a perfect orderly law for immediate and later interests. It calls for all goodness, warns against all evils, directs the servants of Allah to the means of happiness, and survival in this world and in the Hereafter and regulates the relations between them, their Lord and themselves in a great and wise way. The most important and the greatest of all that this great and perfect law introduced, is the reformation of the inner self, directing servants to actions that fill their hearts with righteousness and make them abide by their religion and creating a fiduciary cordial deterrent that leads them to good and true guidance and holds them back from the means of destruction and perdition. Allah (Glorified and Exalted be He) commanded people in His Noble Book to do all the acts that fill their hearts with righteousness and reform their inner selves.

Shari`ah greatly emphasized such matters as the authentic Hadiths

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narrated from the Messenger of Allah (peace be upon him) and these are quite sufficient for such matters. This is because the goodness of the inner selves and the righteousness and purity of the hearts are the primary concern and the great principle for reforming a Muslim in all aspects and for qualifying him to accept Shari`ah, perform Amanah (the obligatory acts of worship), reproach himself, and do what is right for his fellow Muslims. Any Muslim, who has no fiduciary cordial deterrent guiding him to good and holding him back from evil can never act righteously with Allah and Muslims. The noble Qur'anic verses exhort Muslims to revere Allah, fear and watch Him (in every act we perform), appeal to and love Him, putting our trust in Him with sincere devotion and belief in Him. But why had Allah (Glorified be He) made His forgiveness, Paradise, satisfaction and honor conditional on such previous acts? That is because if a Muslim is persistent in acting sincerely in the Cause of Allah, loving Him, believing in Him, fearing Him, putting his trust in Him, and watching Him in all circumstances, he will hasten to execute the commands of Allah and accept the ordinances of Allah and His Messenger (peace be upon him) with pleasure, satisfaction, and tranquility with

neither worry nor weakness; he will accept that strongly, comfortably, and joyfully. Allah (Glorified and Exalted be He) says,﴾ Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). ﴿Here, Allah (Glorified be He) exhorts them to fear, glorify, and watch Him. Allah (Glorified and Exalted be He) says,﴾ But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). ﴿Allah (Glorified and Exalted be He) also says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿Allah (Glorified and Exalted be He) also says:﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿Allah (Glorified and Exalted be He) also says:

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﴾ So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. ﴿Through these Meccan Ayahs, Allah (Exalted be He) instructs His Servants to act sincerely to Him, believe in, fear, and appeal to Him. Allah (Glorified and Exalted be He) says,﴾ and put your trust in Allâh if you are believers indeed. ﴿Allah (Glorified and Exalted be He) also says:﴾ Allâh will bring a people whom He will love and they will love Him ﴿Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ﴿These Ayahs encourage people to love Allah, remember His Magnificence, place their trust in Him, and submit to His Power. If a Muslim knows Allah in the right way realizing His Names, Attributes, and Great Divine Right, putting his trust in Him, submitting to His Power and depending on Him along with his haste in making use of all available means and acting according to them, he will be truly the person who puts his trust in Allah, submits to His Power, depends on His Lord, the Glorified and Exalted, hastens to execute the commands and abstain from the prohibitions, makes the best use of all available means and pays attention to all these acts in order to perform the duties perfectly out of his sincerity to, love of, and dependence on Him. Allah (Glorified and Exalted be He) says,﴾ That (Manâsik — prescribed duties of Hajj is the obligation that mankind owes to Allâh), and whoever honours the sacred things of Allâh, then that is better for him with his Lord. ﴿Allah (Glorified and Exalted be He) also says:﴾ Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts. ﴿All these acts implant in the hearts a strong inclination towards glorifying the Symbols of Allah and glorifying the Sanctities of Allah, thus, each Muslim will have a deterrent in his heart, a motive from

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his fear of Allah and an incentive from his Iman (Faith) encouraging him to perform the obligations, abstain from committing sins, reproach himself, perform Amanah, and fulfill the rights of his fellow Muslims.

Allah (Glorified and Exalted be He) has enjoined on people some acts of worship that maintain close relation with Allah, draw them near to Him, purify them and reinforce in their hearts His love, Tawakkul (putting one's trust in Allah), acquaint them with talking to Allah secretly, extolling His Remembrance and the pleasure of obeying Him. Allah (Glorified and Exalted be He) has ordained Taharah (ritual purification) from major and minor ritual impurity, indicating how Great is the One Who legislated this obligation of worship meant to purify them from sins and impurities, and sanctify and activate them for work. Allah (Exalted be He) has made such Taharah the key principle of Salah (Prayer) which is the greatest and the superior act of worship after Shahadah (Testimony of Faith). Allah (Exalted be He) has enjoined Salah at five limited times. It was primarily performed fifty times but Allah has been Merciful and Compassionate with His Servants so He made Salah fives times in stead of fifty keeping the reward of the fifty prayers for His servants. Allah (Exalted be He) has enjoined Salah at different times (throughout the day) lest the Muslim should neglect remembering his Lord.

Fajr (Dawn) Prayer is to be performed at the beginning of the day after getting up from sleep. When a Muslim's heart is clear, he devotes himself to the Ayahs (Qur'anic verses) of Allah and listens to them. He listens to the Imam (the one who leads congregational Prayer) during the Fajr Prayer when reciting loudly and benefits from the recitation. He starts his day with the Remembrance of Allah and obedience to Him (Exalted be He), so this can help him observe the Rights of Allah and glorify His sanctities in his wakefulness, his acts, and his buying and selling. Then comes the time of Zhuhr (Noon) Prayer, and the Muslim returns to Salah, Dhikr and acts of worship. In case there is some negligence, it will be removed by returning to such an act of worship (i.e. Salah). Then comes the time of `Asr (Afternoon) Prayer, while he has been busy doing all kinds of work. When this time comes, he becomes attentive and returns to remembering and obeying Allah (Glorified and Exalted be He). Then comes the Maghrib (Sunset) Prayer and then

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`Isha' (Night) Prayer. Thus, the Muslim continues to perform acts of worship and Dhikr from time to time as he remembers his Lord, reproaches himself, strives his self (against committing evils) for the sake of Allah, and comes close to Allah by performing the acts which Allah (Glorified and Exalted be He) likes most.

Additionally, Allah (Exalted be He) has enjoined on Muslims other acts of worship in between these five Prayers such as Salat-ul-Duha (supererogatory Prayer after sunrise), Sunnah Ratibah (supererogatory Prayer performed on a regular basis) of Zhuhr, `Asr, and Maghrib Prayers, Tahajjud (optional late night Prayer) and other types of acts of worship, Salah, Dhikr, Istighfar (seeking forgiveness from Allah), and Du`a' (supplication) which enable them to extol the Remembrance of Allah and help them preserve their obedience to Him. This is all out of the grace of Allah (may He be the Glorified and Exalted) and His great

Benevolence. Allah (Exalted be He) preceded each Salah with a great call (i.e. Adhan) witnessed by everyone to include the glorification of Allah (Glorified be He) through Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and the testimony of the Oneness of Allah and testimony of the message of His Prophet (peace be upon him). The Adhan also includes a call to this Salah by saying, "Hayya `Ala as-Salah (Come to Prayer), Hayya `Ala al-Falah (Come to Success), then Takbir and the testimony of the Oneness of Allah (Glorified and Exalted be He). Allah included the two testimonies of Faith in the Adhan as an invitation to perform Salah. Muslims become attentive by means of this invocation and call in their homes, in their beds, in their vehicles, and everywhere. They heed this act of worship and fulfill the Right of Allah and extol His Greatness by this great call which no trees or soil or anything can hear without witnessing for the caller on the Day of Resurrection. This is mentioned in the noble Hadith narrated from the Messenger of Allah (peace be upon him).

In addition, Allah (Exalted be He) has enjoined Zakah (obligatory charity) on people and made it a due right to be taken from their wealth to create a sort of relation and connection between the rich and the poor. It comprises a lot of merits such as: declaring condolence with the poor and being charitable to them, condolence with the wayfarers, condolence with Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam), reinforcing their faith and calling them to the right path, emancipating a believing slave and setting captives free, helping people in debt to repay their debts and helping Muslim fighters observe Jihad (striving in the Cause of Allah). Indeed, it is a great right due on money which purifies its owner, increases his wealth

and pleases his Lord. However, Allah (Glorified be He) compensates him for the money he pays in a better way along with all the above mentioned merits. Allah (Glorified and Exalted be He) says,﴿ As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. ﴾This duty and right represents our gratefulness to Allah (Glorified and Exalted be He), for His blessings and our closeness to Allah (Glorified and Exalted be He) through observing such right and spending money to show obedience and sincerity to Him and to establish close relations with Him. At the same time, this duty (i.e. Zakah) enables us to be charitable to Muslims, condole with them, and perform good deeds.

With regard to Sawm (Fast), you are aware of its great goodness and plentiful merits including purification of souls from gluttony, ingratitude, avarice, stinginess and arrogance. Those who observe Sawm recognize their poverty, weakness, and need for food, drinks, and other blessings which Allah has permitted for them. They remember their poor and needy brothers and sisters, thus, they can condole with them and give them charity. Muslims are trained to strive against their desires and become accustomed to endure hardships in order to obey Allah and seek His pleasure. Muslims who observe Sawm oppose their desires, strive against their selves, and train themselves to resist the desires of food, drinks, and sexual intercourse for the sake of obeying their Lord, Allah (Glorified and Exalted be He).

The merits, morals and secrets of Sawm are countless and none but Allah (Glorified and Exalted be He) can count them. It is authentically narrated that the Messenger of Allah (peace be upon him) said,﴿ "Every good deed of Adam's son is for him, the alms are rewarded for by ten multiplied to seven hundred times Allah (may He be Exalted) says: Except for fasting; it is for me and I shall reward (the fasting person) for it, he abstains from food and drink, and sexual desire for My Fake. The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his lord. Surely, the breath of one observing Sawm (fasting) is better smelling to Allah than the fragrance of musk." ﴾

There are many Hadiths about its merits and great significance.

As for Hajj, it has great benefits including the establishment of a firm and close relation with Allah, departing one's homeland, family and relatives to perform this great obligation and visit Al-Baytul `Atiq (Primordial House: another name for the Ka`bah), which can never be described by words. So in this act of worship, a Muslim takes risks, crosses deserts and desolate regions and passes through different environments, seeking the Mercy of His Lord and fearing His Punishment. How great will be the Thawab (reward from Allah) and recompense granted by the Bountiful Lord? With regard to the ordinances of Allah (Glorified be He) during this act of worship, such as Ihram (ritual state for Hajj and `Umrah), Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah), avoidance of many habits, shaving men's hair, removing ordinary clothes, Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), standing on Mount `Arafah, throwing pebbles at Jamrat (stone pillars at which pebbles are thrown during Hajj), establishing close relations with Allah (Glorified be He) by slaughtering sacrifices and other rituals ordained by Allah during Hajj. All sound mentalities and natural dispositions deem them a witness for Allah's Beauty and a proof that there is no wisdom surpasses His Wisdom concerning His ordinances and commands for His Servants.

In addition to the above mentioned merits, Hajj also gives Muslims the opportunity to communicate with each other, consult on various matters, cooperate with each other in their immediate and later interests and benefit from one another in addition to many other benefits. All these merits bear witness that Allah (Glorified be He), who enjoined Hajj, is the Most Merciful of those who show mercy and the Most Just of the judges. The previous merits are some of the merits of Hajj which Allah indicated when He says,﴿ That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah) ﴾Hajj is a great Islamic gathering and

a good opportunity which Muslims should take and make the best use of in all of their affairs in this world and in the Hereafter. We ask Allah to grant them success to perform it and unify them under the banner of true guidance. Indeed, Allah is the best One to be asked

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and the Most Generous One to answer.

We have previously mentioned that Allah (Glorified and Exalted be He) commanded the Messenger (peace be upon him) to establish the religion, so all messengers were sent to establish the religion. Our Prophet Muhammad (peace be upon him) was the most perfect among them in this matter; he is their Imam, master, and the Last One who was sent to establish the religion too. So all these acts of worship and these instructions from Allah (Glorified and Exalted be He) are meant to establish the religion and to create a fiduciary incentive within you which can encourage you to perform the duties, treat your Muslim brothers in the best manner, do justice to them, and pay them their due rights, observe Amanah (honesty, trust, and obedience) in every deed and resort to Allah in ever matter. In this way, you could be a submissive servant who takes the path ordained by Allah, does not follow his desires and is not enslaved by his fortune.

In reference to what has been previously mentioned, the Prophet (peace be upon him) in the Hadith Sahih (authentic Hadith) said,﴾ "Beware, there is a piece of flesh in the body; if it becomes good (reformed), the whole body becomes good but if it gets spoilt, the whole body gets spoilt. It is the heart." ﴿Here, the Prophet (peace be upon him) told us that a Muslim is as righteous as his heart, so whenever the heart is reformed, the Muslim will act righteously towards Allah (Glorified and Exalted be He) and towards other Muslims. Whenever the heart is malicious and spoilt, the Muslims will be malicious and spoilt. This Hadith emphasizes what was previously mentioned about Shari`ah concerning its great attention for the means of reforming the hearts.

The Prophet (peace be upon him) said,﴾ "Verily, Allah does not look to your faces nor your wealth but He looks to your hearts and to your deeds." ﴿Here, the Prophet (peace be upon him) indicated that Allah (Glorified and Exalted be He) only looks to your heart and your deeds, but your wealth and your body have no worth. He never looks to them unless you used them in acts of obedience to your Lord. Indeed, your heart and your deeds are where Allah looks. If your heart persists in loving Allah, fearing Him, being aware of Him (in every act you do), and being sincere to Him, all your deeds will be righteous and so will your circumstances. However, if you choose the other way, all your deeds and circumstances will be spoilt. Indeed, there is neither might nor power except with Allah.

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This great Shari`ah has also organized the relationships among family members; a man's family and kith and kin according to the ordinances of Allah concerning the ties of kinship, laws of inheritance and cooperation among family members in order to be correlative and cooperative in all acts that please our Lord (Glorified and Exalted be He), and loving one another. It is from the Mercy and Benevolence of Allah (Glorified and Exalted be He) that create a special relation among relatives connecting between them, gathering and associating them with one another. Allah (Exalted be He) has ordained the maintenance of ties of kinship, exhorted Muslims to do this, and threatened those who abstain from doing this. The Noble Prophet (peace be upon him) in a Hadith Sahih (authentic Hadith) said,❨ “The severer [of ties of kinship] shall not enter Paradise.” ❩Allah (Glorified and Exalted be He) says in His Great Book,❨ Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? ❩❨ Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. ❩There is also another Hadith which states,❨ "Whoever is pleased that he be granted more wealth and that his lease of life be prolonged, should keep good relations with his kith and kin." ❩Allah (Exalted be He) has ordained good relations among Muslims in all transactions and has made them brothers who love one another in His Cause and cooperate in doing all kinds of righteous acts. Indeed, this is the greatest relation and the greatest bond among Muslims; it is the Islamic bond and brotherhood that enjoy a higher rank than the bond of kinship, friendship, and all other relations among people. So the Islamic bond and brotherhood among Muslims are indeed above them, for Allah (Glorified and Exalted be He) has established the ties of brotherhood among Muslims and ordained that each Muslim should wish good for others and hate for others to be afflicted with evil. Muslims should love one another, recommend one another, and cooperate with one another in order to be one front, one group, one line, and one Ummah (nation based on one creed).❨ Truly! This, your Ummah [Sharî'ah or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr] ❩

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Allah (Glorified and Exalted be He) says,❨ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ❩Allah (Glorified and Exalted be He) also says:❨ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ❩So Allah (Exalted be He) commands them to hold fast to the Rope of Allah, which is His Religion (i.e., Islam).

He (Glorified and Exalted be He) also says,❨ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ❩Allah (Glorified and Exalted be He) clarified that it is the duty of all Muslims to help one another in virtue, righteousness, and piety and to be friends with no malice, grudge, envy, aversion, or rupture of relations. They should be friends recommending and helping one another in good deeds. This is the essence of Islamic solidarity which every Muslim, every person loyal to his religion, every believer, and every lover of Islam calls to.

Islamic solidarity is to help one another in righteousness and piety, recommend one another in the Cause of Allah, consolidate and cooperate in all acts that reform Muslims, work towards granting them success, preserve their rights, establish their entity, and protect them from the evils of their enemies. So, true solidarity and cooperation necessitates that Muslims, whether ruling or ruled, should help one another in righteousness and piety, recommend and love one another in the Cause of Allah, and unite together in establishing their religion, preserving their entity, unifying their lines, having one word, achieving victory over their enemy, and inheriting honor and dignity. In this way, Allah (Exalted be He) will protect them from the evil of their enemies

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and their plots and implant fear in their enemies' hearts, because they are unified under the banner of Al-Haqq (the Truth); they cooperate, back, and support the religion of Allah sincerely seeking the Sake of Allah; not for any other purpose. Allah (Glorified and Exalted be He) says:❨ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩Allah (Glorified and Exalted be He) also says:❨ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❩❨ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ❩Allah (Glorified and Exalted be He) has made His support, care and protection for them conditional on their support of His religion, their gathering under the banner of His religion, their cooperation and on holding fast to the Rope of Allah (Glorified and Exalted be He).

Through Islamic solidarity and cooperation, Muslims will attain all the good and honor in this world and in the Hereafter provided that they are sincere and cooperate in achieving it.

The Shari`ah has other merits, as it established brotherhood between the Muslims, recommending one

another and wishing good for one another, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), helping one another in doing good deeds, and preventing one another from evil deeds. The Prophet (peace be upon him) said,❨ "None of you will believe until he loves for his brother what he loves for himself." ❩Allah (Glorified and Exalted be He) says,❨ The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers ❩A believer is the brother to another believer; he helps him do what is good and calls to it, forbids him from committing evil and reproaches him like when the Prophet (peace be upon him) said,❨ "Help your brother whether he is an oppressor or an oppressed!" A man said, "O Allah's Messenger of Allah, I will help him if he is oppressed but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for this the manner of helping him." ❩So, helping the oppressor is to prevent him from oppressing others and reproaching him.

If Muslims

carry out this work and cooperate, they will attain great success, honor, dignity, fear in their enemies' hearts and protection from their plots.

What also distinguishes the Shari`ah is that it regulates the transactions between Muslims through a precise system including equity, justice, and establishment of Al-Haqq between them without bias to a relative or friend. Everyone should be subject to justice and the Law of Allah without partiality to anyone just because he is a relative or a friend or because he has a certain job or is rich or poor. Everyone should be just in their transactions concerning justice, saying the truth and performing Amanah (the obligatory acts of worship). Allah (Glorified and Exalted be He) says,❨ O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety ❩Allah (Glorified and Exalted be He) also says:❨ O you who believe! Stand out firmly for justice ❩i.e. be defenders and applicants of justice.❨ as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice ❩

Allah (Glorified and Exalted be He) says,❨ And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh ❩Allah (Glorified and Exalted be He) ordains for all Muslims to deal with each other with justice and equity and to establish Al-Haqq between themselves justly and fairly without siding with a friend, a spouse, an old person, or a young person.

One of the merits of this Shari`ah that indicates its greatness and validity for people every time and everywhere, is that Allah (Glorified and Exalted be He) has made their transactions absolutely open for all contracts,

sales, Ijarah (a lease for a lawful identified use or a hiring agreement), and the likes without confining these contracts to certain formulae to allow different peoples and nations to deal, each according to their habits, traditions, purposes and languages and in consideration of consequences. Allah (Glorified and Exalted be He) has made their contracts lawful and He did not specify certain terms for them but He left them absolute. Moreover, for their marriages, divorces, Nafaqah (obligatory financial support), litigations and disputes, Allah (Exalted be He) has provided a sound system that includes equity and justice. It should be taken into consideration the different habits, traditions, terminologies, environments, purposes, circumstances, ages and places within the limits of the Shari`ah as a whole, so that no one will be wronged. Allah (Glorified and Exalted be He) says,❨ O you who believe! Fulfil (your) obligations. ❩So, Allah (may He be Exaletd) imposed the obligations and says,❨ whereas Allâh has permitted trading and forbidden Ribâ (usury). ❩Allah (Glorified and Exalted be He) also says:❨ Then if they give suck to the children for you, give them their due payment ❩There are many Hadiths narrated by the Messenger of Allah (peace be upon him) concerning Musaqah (giving planted or unplanted trees and land to be tended for a specified share of the fruit), Muzara`ah (giving land for cultivation in return for a specified portion of the harvest), partnership, Ji`alah (payment for a permanent job, salary/wage), guarantees, Awqaf (Endowments), marriage, divorce, breastfeeding, and others in accordance with the Noble Qur'an.

These systems that were revealed by the Qur'an and authenticated by the Sunnah (whatever is reported from the Prophet) are clear and plain systems that regulate all the matters of the Muslim and are valid for all ages and places without debate. They have their own tradition in selling, purchasing, marriage, divorce, endowments, bequests and the like in order

not to associate things wrongfully. Allah (Exalted be He) stressed the same meaning, saying,❨ but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. ❩In this Ayah, "on a reasonable basis" means "as reasonably known".

In his great speech on the Farewell Hajj, the Prophet (peace be upon him) said,❨ Their (i.e. wives) rights upon you are that you should provide them with food and clothing in a fitting manner. ❩Allah (Glorified and Exalted be He) says,❨ And We never punish until We have sent a Messenger (to give warning). ❩to establish the incontrovertible evidence and give warning.

Allah (Glorified and Exalted be He) says,﴿ And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. ﴾Allah (Glorified and Exalted be He) says,﴿ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ﴾So Allah (Glorified and Exalted be He) clarified that there should be a clarification (of the prohibitions) and that the clear evidence should be established, thus no one could be punished unless the supporting evidence is established against him.

In his book (I`laam Al Muwaqqi`een), Ibn Al-Qayyim (may Allah be Merciful with him) discussed this point in a great chapter where he clarified that Shari`ah has guarded people's habits, intentions, traditions, and languages. So fatwas and legal rulings should be in consistency with them. A tradition of a certain town or region may be different from that of another town and region.

A person may have intentions and purposes which are different from those of another person, and what is habitual for some people may not be the same for others; moreover, acts permitted in a certain age could be prohibited in another age. Da`wah (calling to Islam) at the age of the Prophet (peace be upon him) in Makkah was different (in its course) from Madinah due to the difference in time, place, strength and weakness. Indeed, this is out of Allah's great Wisdom and His attention to

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His servants' circumstances. People may use some words in sale and endowment that refer to a different meaning or a different obligation for other people and the same can happen in divorce and Ijarah. Some acts are permitted in some ages but they are not permitted in another age, such as establishing Had (ordained punishment for violating Allah's Law) on the land of the enemy, in case some invaders committed violations that necessitated Had to be established on the enemy's land. Indeed, the Prophet (peace be upon him) prohibited Muslims from establishing Had on the enemy's land, because the one upon whom the Had is to be applied could become angry and motivated by the temptations of devil, he may renounce Islam and apostatize for that reason due to his being close to the enemy.

Another example is the year of famine; when there is a year of famine and people are distressed, thieves' hands should not be cut off if they admitted that they only committed theft out of poverty, distress, and need for anything to satisfy their hunger and fulfill their needs. That is because this case is a doubtful matter concerning the permissibility of cutting the hands and indeed Hudud are warded off by shubahat (a case where doubts and suspicions are there concerning the motives and causes of crime.)

So `Umar (may Allah be pleased with him and please him), during the Year of Ramadah (Famine Year), commanded the Muslims not to cut (the hand for theft) and gave this judgment because it was a doubtful matter. In this way, Muslims should take admonition from consequences as Allah (Glorified and Exalted be He) says,﴿ Then take admonition, O you with eyes (to see). ﴾Allah (Glorified and Exalted be He) also says:﴿ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴾Allah (Glorified and Exalted be He) also says:﴿ And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. ﴾So Muslims should pay heed to the ends. Ibn Al-Qayyim (may Allah be Merciful with him) mentioned that sometimes commanding good may lead to committing an act which is more evil than the act which is meant to be prohibited. So in such a case, it is not permissible to prohibit the evil act if resisting evil could lead to a more evil and more grievous act.

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In this case, the evil act should not be permitted lest more evil should take place. This is mentioned in the chapter of considering consequences.

For example, if there is a person who drinks Khamr (intoxicant), and you know that if you prohibit and prevent him from doing so, he will start killing people, abstinence from prohibiting him becomes the first priority because drinking Khamr is more tolerable than committing transgression against people by killing them. What is meant here is that Muslims should consider the consequences, habits, circumstances, conditions, purposes, intentions of people in their obligations and their behavior in dealing with one another, in establishing Hudud, in commanding good and forbidding evil. Muslims should consider gaining interests, warding off evils, gaining the greater interest by forsaking the lesser interest and avoiding the greater evil by committing the lesser evil in case of being unable to avoid both of them. These are great issues examined by our perfect Shari`ah and they are undoubtedly some of its merits. Every ruler and every person who has authority over people including a judge, a Mufty (Islamic scholar qualified to issue legal opinions), a commander and the likes should hold fast to it. All these matters are from the merits of this great Shari`ah.

It is also of the merits of Shari`ah that it makes people free to earn their livelihood, in giving and taking, so a Muslim can freely earn, take, and give within the limits of Shari`ah. Allah (Exalted be He) says,﴾ He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. ﴿i.e. A Muslim will be rewarded for his good gains and will be punished for his evil gains. The Prophet (peace be upon him) said in an authentic Hadith,﴾ "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not." ﴿So the Prophet (peace be upon him) exhorted people to earn their living and clarified that it is much better than asking people (for charity).

When the Prophet (peace be upon him) was asked about the best type of earning,

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he said,﴾ "The work of a man's own hand, and every legitimate sale." ﴿He (Peace be upon him) also said,﴾ Nobody has ever eaten a better meal than that which he has earned by working with his own hands. The Prophet of Allah, David, used to eat from the earnings of his manual labor ﴿.

The Shari`ah prefers and encourages earning and working. It indicates that the one who works with his own hands is worthy of his earnings and it prohibits a Muslim from offending his brother, his wealth and his honor unless he has the right to do so. All these matters are from the merits of this great Law that protects people's wealth and honor. It protects their people and blood and commands them to earn their own living and encouraged them to. The noble Prophet (peace be upon him) said,﴾ "Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, do not say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your " if" opens the (gate) for the Satan." ﴿This Hadith is reported by Muslim in his Sahih.If I were to mention everything about the greatness of the Shari`ah, its merits and care for the interests of Muslims during their life and after their death, it would take a very long time. This is just a small indication that is sufficient for a rational person to acknowledge the greatness of this Shari`ah and its care for the Muslims' circumstances and interests in the present and in the future.

Another merit of this Shari`ah is the command of Tawbah (repentance to Allah) as it reforms the past and protects (Muslims) from evil. Some people in the past used to attain repentance by killing the souls, but Allah sent His Mercy upon this Ummah (nation based on one creed) and ordained that Tawbah can be fulfilled by regret, abstinence, determination to not return to the sin, and by returning stolen rights to their owners. This is out of the Benevolence and Mercy bestowed by Allah (Exalted be He) upon the Ummah and it is really one of the merits of the Shari`ah that it granted humans the relief and expiation for their sins and evil doings through true repentance, Istighfar, resorting to Allah,

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and righteous deeds. Whoever contemplates the Shari`ah with its resources and sources and considers its great and just rulings, its benevolence to all creatures and its care for the poor, the needy, the young, the old and others; and even animals, Shari`ah takes care of them and prohibits oppression and transgression against them, he will come to know that it is a law descended from Allah, the All-Wise, the Worthy of all praise, the All-Knowing of the circumstances of His Servants and the Well-Acquainted with what is best for them. He will also know that the Shari`ah is one of the decisive evidence for the existence of Allah (Exalted be He), His Perfect Power, Wisdom and Knowledge and the truthfulness of His Messenger (peace be upon him), for he is the Messenger of Allah. So when you ponder on the rulings of this Shari`ah and its great concern for the servants' affairs whether rich or poor, owners or workers, ruling or ruled, and individuals or groups, you can see that it pays much attention to all of them and enacted rulings based on benefit, justice, equity, benevolence, and mercy. Indeed, it is a Shari`ah full of benefits, morals, guidance and justice. If any matter deviated from justice to injustice, from benefit to harm and from mercy to its opposite, it does not belong to the Shari`ah even if it is falsely attributed to it by Ta'wil (allegorical interpretation) as stressed in meaning by the great scholar Ibn Al-Qayyim (may Allah be Merciful with him). Our Shari`ah is full of mercy, justice, and wisdom. It cares mostly for the Muslims' interests and is far removed from abuse, oppression, and hardship. Whoever ponders on that which was previously mentioned, will know what I meant in the second part of the title of this lecture which explains that humans are in great need of the Shari`ah because of its great benefits. It pays much concern to the Muslims' interests during their life and after their death and paves the way which leads to survival and happiness. Allah (Glorified and Exalted be He) indicates in His Book that His Law is a straight path; a plain path and a precious method.

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Whoever holds fast to it will survive and whoever deviates from it will perish. Whoever considers these matters as carefully as they should, will know that the Shari`ah is as the same as Nuh's (Noah's) Ark and whoever enters it survives and whoever missed it drowns. So, whoever holds fast to this great Shari`ah and persists in acting according to it will survive, but whoever deviates from it will perish. Indeed, there is neither might nor power except with Allah. It is clear for any rational Muslim that all the servants of Allah are in dire need of the Shari`ah for it introduces the solutions for their problems and includes just rulings and takes a moderate stance between corrupt Marxist, atheistic, Communism, and unfair, oppressive Capitalism. It is moderate in every thing as it has a moderate economy between the communism and materialism of the

atheists and the oppressive capitalism which has no limits. So Shari`ah is intermediate between two extremes, just between these two unjust matters and moderate in all aspects; there is no extremity or exceeding of the proper limits and no extremity in aversion. This great Shari`ah is moderate in spending and abstention without extravagance or wastefulness and without abstention or niggardliness. Allah (Exalted be He) says,﴿ And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. ﴾Allah (Glorified be He) says concerning the attributes of the Servants of the Most Beneficent (Allah),﴿ And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). ﴾So whoever ponders on this matter and pays attention to it will know that the Shari`ah is both a religion and a state, a book and sword, an act of `Ibadah (worship) and good treatment (of others), Jihad (fighting in the Cause of Allah) and good deeds, spending money (in the way of Allah) and Ihsan (the perfection of Faith), obedience to Allah (Glorified and Exalted be He) and the Messenger of Allah (peace be upon him), repentance from past (sins) and performing good deeds for the future. It has all forms of goodness as it includes the good of the world and the Hereafter. It is not permissible to separate our religion from our worldly life

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or to separate our worldly life from our religion, yet our religion and worldly life are closely associated with each other in this Shari`ah. Allah (Exalted be He) says,﴿ Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer. ﴾So it is the judge for all people, whether rulers or others and for individuals and groups, therefore, they should all adhere to its rulings and act under its authority in every matter. Whoever alleges that religion should be separated from the state and that religion is to be applied only in mosques and houses, whereas the state has the right to do whatever it likes and may judge according to whatever rulings it wants, has invented a grievous lie against Allah and His Messenger (peace be upon him) and has committed the most offensive act; it is an act of Kufr (disbelief) and deviation. We seek refuge with Allah from all these allegations, as all servants are obliged to submit to the rulings of Shari`ah and its laws, in acts of worship and other aspects of life. Certainly, the state should execute the rulings of Shari`ah and submit to its authority in all things. This is exactly the way followed by the Noble Prophet (peace be upon him), his noble Companions (may Allah be pleased with them and please them) and the Muslim Imams (rulers) after them in every aspect of life. Allah (Exalted be He) has made this Shari`ah a source of spirit, light and life for people. You may know that you are in dire need of it as are all humans, because it is the source of life, the light, and Al-Sirat-ul-Mustaqim (the Straight Path) which leads to survival. Without this light, there will be nothing but darkness, death, and misery. Allah (Glorified and Exalted be He) says in His Great Book,﴿ Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men ? like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? ﴾Allah (Exalted be He) compares those who deviate from

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Shari`ah to the dead and He describes those who follow its guidance with having life. Moreover, Allah (Exalted be He) associates those who refuse the Shari`ah with darkness and bestows upon those who follow it success and guidance. Allah (Glorified and Exalted be He) says,﴿ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life ﴾So life lies in our obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and death lies in our deviation from them, so we should know that the Shari`ah is the source of life and happiness for such Ummah and that they can have neither life nor happiness without it. Allah (Glorified and Exalted be He) says,﴿ And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism). ﴾So Allah (Glorified be He) has made the revelation sent upon Muhammad (peace be upon him) like a soul for His servants to define their life and as a light to reinforce their insight, survival, and following Al-Sirat-ul-Mustaqim.

The Shari`ah is the soul of the Ummah by means of which it lives, rises, and gains victory. Moreover, it is the light by which the Ummah reaches the means of its survival and is guided to Al-Sirat-ul-Mustaqim. Al-Sirat-ul-Mustaqim is the plain path which leads whoever passes over it to survival and causes whoever deviates from it to perish.

Allah (Glorified and Exalted be He) says,﴿ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴾Here Allah (Glorified be He) clarified that whoever acts righteously out of Iman (Faith), He will grant him a happy and good life. This is also an indication that the life led by the disbelievers who deviated from Shari`ah is not a good life but it is certainly an evil life; a life which is laden with distress, grief, sorrow, great problems and much sedition.

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It is a life that resembles that of animals whose people have no obsession except their desires and instant luck. It is the same life led by animals but it my be worse and more astray for they did not utilize their minds by which they are distinguished from the animals. Allah (Glorified and Exalted be He) says,﴿ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴾Allah (Glorified and Exalted be He) also says:﴿ while those who disbelieve enjoy themselves and eat as cattle eat;

and the Fire will be their abode. ❳Indeed, the life of those who deviated from Shari`ah is similar to death as they neither sense their duty nor understand the supreme aim for which they were created. Their life is similar to that of animals in the way that animals have no concern but their desires and instant luck and so does the disbeliever who abstains from the Shari`ah. Therefore, Allah has described the people of Faith and true guidance as seers and listeners and has described those who deviated from the Shari`ah with blindness and deafness. Moreover, Allah has associated those who follow the Shari`ah with life and has associated those who oppose it with death. Thus, my Muslim brothers and sisters, we know that the Shari`ah is the humans' source of life, happiness, and survival in this world and in the Hereafter and that they are in dire need to embrace it, abide by it, and hold fast to it because it is the essence of their life, victory, survival, and happiness in this world and the Hereafter. It also judges between them justly and restores the rights of the wronged from their oppressors. Therefore, this great Shari`ah is the greatest and the most perfect one and humans are in dire need to apply and abide by it. Muslims will find no solutions to their problems and will find no happiness or survival from their current state of dissociation,

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difference, weakness and humbleness unless they resort and hold fast to it and abide by its teachings and rules.

I ask Allah (Glorified and Exalted be He) to grant us success in understanding it well and acting according to it. I ask Him to guide us and all His Servants to abide by it, follow its light, and be enlightened by its guidance. Indeed, He is Generous and Bountiful. I ask Allah (He be Glorified and Exalted) to reform all Muslim rulers and help them hold fast to this Shari`ah, act according to it, resort to it in all their disputes and take it as a judge in all matters. May Allah safeguard us and them from evil entourage and misguiding preachers. Indeed, He has power over all things. May peace and blessings be upon His Servant and Messenger Muhammad, his family, Companions, and those who follow them righteously until the Day of Resurrection. May peace, blessings, and mercy of Allah be upon you.

true Adherence to Islam

is

The Cause of Victory and Salvation in The Hereafter

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Allah (Glorified and Exalted be He) created all creatures to worship Him Alone, with no partner or associate. He revealed His Books and sent His Messengers to order this and call to people to it. Allah (Glorified be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾He (Glorified be He) also says:﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾And He (Glorified and Exalted be He) says:﴿ Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things). ﴾﴿ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings. ﴾And Allah (Glorified be He) also says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾And He (may He be Praised) says:﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾These Ayahs (Qur'anic verses) and their like all show that Allah (Glorified and Exalted be He) only created A l-Thaqalayn (humans and Jinn) to worship Him Alone, without partners; this is the real wisdom behind their creation. They also show that Allah (Glorified and Exalted be He) has indeed

revealed the Books and sent the Messengers for serving the same purpose. 'Ibadah (worship) is submission to Allah and humility before His Greatness, by carrying out His Commands and avoiding His Prohibitions, out of having Iman (Faith) in Him (may He be Praised) and His Messengers, sincerity to Him in all deeds, and belief in everything that He and His Messenger, Muhammad (peace be upon him), informed us of. This is the essence and foundation of the Din (religion) of Islam, and the meaning of the testimony: "La ilaha illa Allah (there is no true deity but Allah)." It means that none is to be worshipped except Allah. All acts of 'Ibadah, including Du'a' (supplication), reverential awe, hope, Salah (Prayer), Sawm (Fast), sacrificing, vows, and others acts, should be done for the Sake of Allah Alone and nothing of these should be dedicated to anyone other than Him, as enjoined by the above-mentioned Ayahs and the Saying of Allah (Glorified and Exalted be He):﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾And His Saying (Glorified and Exalted be He):﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾And:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾He (Glorified be He) also says:﴿ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴾﴿ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴾And He (Glorified and Exalted be He) says:﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾In these Ayahs, Allah (Glorified be He) clarifies that He (Glorified be He) is the Sovereign of everything. He declares that 'Ibadah is His Exclusive Right Alone, and that all other deities worshipped besides or instead of Him, including the prophets,

Awliya' (pious people), idols, trees, stones, and others, possess no power over anything and do not hear those who supplicate to them, and even if they were to hear their Du'a', they would not answer them. Allah tells that performing 'Ibadah to them is Shirk (associating others with Allah in His Divinity or worship) and that He has doomed those who commit it to failure. He (Glorified be He) also tells that no one is more astray than those who supplicate to other than Him, and that their Du'a' will never be answered until the Day of Resurrection. These deities are inattentive to their Du'a' and on the Day of Resurrection they will deny their 'Ibadah, renounce it, and show hostility to it. This guidance is sufficient enough to shun us away from Shirk, warn us against it, and show the great loss and disastrous end of those who fall into it.

All these Ayahs teach us that worshipping other than Allah is falsehood and that true 'Ibadah belong to Allah Alone. This is explicitly supported by the Words of Allah (Glorified and Exalted be He):﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾(Surah Al-Hajj)

Allah (Glorified be He) mentions in other parts of His Book that the purpose of creating all creatures is for them to know that Allah is the Omniscient, the Omnipotent; that in the Hereafter He (Glorified and Exalted be He) will recompense His Servants, each according to their deeds. Allah (Glorified and Exalted be He) says:﴾ It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge. ﴿And He (Exalted be He) says:﴾ Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. ﴿﴾ And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. ﴿

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Therefore, it is obligatory on every rational person to consider the purpose of their creation, to call themselves to account, and strive against themselves for the Sake of Allah to fulfill His Rights and the rights of His Servants. They have to abstain from committing what is prohibited by Allah to win happiness and a blessed outcome in this world and in the Hereafter. This knowledge is the most useful, the most important, the best and the greatest of all knowledge, because it is the basis of religion, the essence of the Message of all the Messengers (peace be upon them) and the substance of their Da`wah (Call to belief in and worship Allah). This purpose will not be achieved and success through it will not be attained unless one has Iman in all Messengers (peace be upon them) and especially in the head of them, their leader, master, and Seal; our Prophet Muhammad (peace be upon him). Believing in the Prophet Muhammad (peace be upon him) necessitates believing in the truthfulness of everything he informed us of, obeying his commands, and abstaining from his prohibitions, and worshipping Allah according to the Shari`ah (Law) that He sent the Prophet (peace be upon him) with. Likewise, every Ummah (nation based on one creed) to which Allah sent a Messenger will not be judged to have true Islam or complete Iman nor attain happiness and success, unless they have Tawhid (belief in the Oneness of Allah), dedicate all acts of worship purely to Allah (Glorified and Exalted be He) Alone, follow their Messenger (peace be upon him), and do not drift away from their Shari`ah. This is the true Islam that Allah has chosen for His Servants, and has declared it to be His Religion, saying:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿He (Glorified and Exalted be He) also says:﴾ Truly, the religion with Allâh is Islâm. ﴿Thereby, an insightful person should realize that the essence of the Din (religion) of Islam and its basis are two rules:

First: Not worshipping other than Allah Alone, and this is the meaning of the Shahadah (Testimony of Faith): "La ilaha illa Allah".

Second: Not worshipping Allah, except according to the Shari`ah of His Prophet Muhammad (peace be upon him).

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The first rule nullifies all deities that are worshipped other than Allah, and makes it known that the Deity Who has the Right to be worshipped is Allah Alone. The second nullifies any of worshipping Allah based on Ra`y (personal opinion) and Bid`ah (innovation in religion) totally unbidden and unsanctioned by Allah. It also clarifies the invalidity of ruling by positive (man-made) laws and human opinions and that it is obligatory to rule by the Shari`ah of Allah in every matter. A Servant can never be a true Muslim unless they fulfill both of these rules. Allah (Glorified and Exalted be He) says﴾ Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî). ﴿﴾ Verily, they can avail you nothing against Allâh (if He wants to punish you). ﴿He (Glorified be He) also says:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿And He (Exalted be He) says:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿And He (Glorified and Exalted be He) says:﴾ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴿﴾ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴿﴾ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴿

In addition, these Ayahs give the sternest warning and provoke the strongest repulsion against not judging by the Shari`ah which Allah has revealed. They teach the Ummah, both government and people, that it is obligatory on everyone to judge according to the Shari`ah of Allah, to submit to it, be satisfied with it, and beware of what contradicts it. The Judgment of Allah (Glorified be He) is the best and justest of all, and resorting to any judgment other than His is an act of Kufr (disbelief), wrongdoing, and Fisq (flagrant violation of Islamic law). It is nothing else than the Judgment of the Jahiliyyah (pre-Islamic time of ignorance), which the Shari`ah of Allah came to nullify and revoke. Societies can never enjoy success, happiness, security, or stability unless their leaders judge according to the Shari`ah of Allah,

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execute His Rulings in dealing with His Servants, devote their words and deeds sincerely to Him, and trespass not the boundaries He set for His Servants. In this way, everyone will gain success and honor in this world and in the Hereafter. They will also win victory over their enemies, protection from their scheming, and restoration of the stolen glory and past honor. Allah (Glorified be He) says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿And He (Glorified and Exalted be He) says:﴾ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way

for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ❳And He (may He be Praised) says:❲ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❳❲ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ❳After Allah (may He be Praised) warns Muslims against taking Kafirs (disbelievers) as Bitanah (advisors, consultants, protectors, helpers, friends, etc.) instead of the believers and informs us that they will not fail to do their best to corrupt Muslims, as they desire to harm them, He says:❲ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ❳

This fundamental principle and major understanding was the first issue that the writers wrote about, and the main concern of the Du'ah (callers) to true guidance and the supporters of Al-Haqq (the Truth). It is the knowledge worthiest of being adhered to strongly and spread among all classes of people in society, so they understand its reality and abstain from what contradicts it.

I recommend my Muslim brothers, including the scholars and those responsible for Da'wah, to hold onto this important foundations and to write as much about it as possible in letters and articles, so it can be spread among all people and be known by the specialists and laypeople. That is due to its importance, necessity, and because of what

has happened in most Islamic countries due to ignorance of it, as has been witnessed in the case of exceeding the proper limits in glorifying graves, especially the graves of the so-called Awliya' (pious people), building Masjids (mosques) on these graves, and offering many acts of 'Ibadah for their occupants, such as Du'a', seeking their help, sacrificing, vowing, and other acts.

What has also happened in many Islamic countries, due to ignorance of this fundamental principle, is that they rule according to man-made laws and human opinions and neglect the rulings of Allah and His Messenger, which are the justest and the best of all.

We ask Allah that Muslims be guided gently back to the right path; that He reforms their leaders, grants all Muslims success in adhering to His Shari'ah, abiding by it, judging according to it, making it the judge, surrendering to it, being satisfied with it, and abstaining from what opposes it! Indeed, Allah is the Guardian over this, and the One having power to do this. May peace and blessings be upon His Messenger, Muhammad, his family, his Companions, and those who follow his path and adhere to his guidance until the Day of Resurrection!

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In the Shade of Shari`ah Security and Life are Guaranteed

All praise be to Allah, the Lord of `Alamin (mankind, Jinn and all that exists). Peace and blessings be upon His Servant and Messenger, the best of His creatures and the trustworthy person for His Revelation, our Prophet, Imam, and Master Muhammad Ibn `Abdullah, his family, Companions, those who took his path and those who followed his guidance until the Day of Resurrection!

I would like to thank the Union that responded to my interest in delivering a lecture in this place. It offered me many subjects (to discuss), so I have chosen the above-mentioned one which is " the Shade of Shari`ah Security and Life are Guaranteed No doubt this title is truthful and proper, so I have chosen it. I ask Allah to grant all Muslims security and good life in this world and in the Hereafter. May Allah safeguard all of us from seductive trials and from Satan's evil whispers.

Allah is the One whose help should be sought and there is neither might nor power except with Him. I would say that Allah (Glorified and Exalted be He) has created mankind and Jinn to worship Him alone, with no partners and He commanded all His servants whether Jinn or humans to dedicate themselves to His worship for which they have been created. Allah (Glorified and Exalted be He) says,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿﴾ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴿﴾ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴿

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Allah (Glorified be He) says,﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿﴾ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ﴿

Allah (Glorified and Exalted be He) clarified that He created both mankind and Jinn to worship Him Alone and He enjoined worship on them. Concerning this matter, Allah (Exalted be He) says,﴾ so that you may become Al-Muttaqûn (the pious). ﴿So this is an indication that worshipping Allah (Glorified be He) safeguards all Muslims from all harm and brings about all that is useful for them.

Taqwa (fearing Allah as He should be feared) is to avoid the prohibitions of Allah and the causes of His anger, to avoid all harmful matters in this world and in the Hereafter through obeying Allah (Exalted be He) and His Messenger (peace be upon him) i.e. worshipping Allah. `Ibadah is to believe in the Oneness of Allah (Exalted be He) and to obey Him by obeying His commands and abstaining from what He prohibited. All these acts are called `Ibadah, obedience, and Taqwa. So, whoever worships Allah (Glorified be He) sincerely, obeys His commands and abstains from His prohibitions, indeed, fears Him as He should be feared. Allah (Glorified be He) promised those who fear Him to grant them all that is good in this world and the Hereafter, to relieve their distress, to make all their matters easy for them and to sustain them from where they do not expect.

We know that worshipping and fearing Allah (Glorified and Exalted be He) is the reason behind security, goodness, and happiness in this world and the Hereafter. On the contrary, disbelieving in Allah, committing Shirk (associating others with Allah in His Divinity or worship) and disobeying Him are the cause of perdition, misery, fear

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and going astray in this world and the Hereafter. Allah (Glorified and Exalted be He) has sent His Messengers and revealed the Books to call to such worship, enjoin it, and clarify its related happiness and goodness. Allah (Glorified and Exalted be He) says,﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth). ﴿So Allah (Glorified and Exalted be He) clarified that whoever follows the Messengers and believes in them, will gain happiness, true guidance, and abundant goodness but whoever disbelieves in them will have a bad end in this world and the Hereafter. Allah (Glorified be He) has told us in many Ayahs (in the Qur'an) about the end of those who disbelieved and that they suffered different types of torture in this world and the Hereafter. Allah (Glorified and Exalted be He) says,﴾ And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed). ﴿In another Ayah, Allah says,﴾ So We punished each (of them) for his sins; of them were some on whom We sent Hâsib (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves. ﴿Allah (Glorified and Exalted be He) also says:﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân

Verse 35:45). ﴾Allah (Glorified and Exalted be He) also says:﴿ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴾Allah (Glorified and Exalted be He) also says:﴿ Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh. ﴾

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Moreover, Allah (Glorified be He) says,﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾

Through those Ayahs, Allah (Glorified be He) refers to the punishment of those who disbelieve and that punishment has been hastened for them in this world in addition to the severe torment awaiting them in the Hereafter.

Allah (Glorified be He) has saved this Ummah (nation based on one creed) from general torment out of His Mercy for His servant, as He says,﴿ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the `Alamîn (mankind, jinn and all that exists). ﴾For example, Allah was Merciful with them by saving them from the general torment which was sent upon many preceding peoples such as `Ad, Thamud, and the people of Lout (Lot). With reference to this Ummah (i.e. people of Muhammad), Allah (Exalted be He) has sent His mercy upon them and has not punished them collectively but He punished some of them in particular. Allah (Glorified and Exalted be He) indicates that whoever fears Him and abides by His commands, He will bestow His blessings upon him such as: relieving distress, facilitating matters, providing great sustenance, and attaining Paradise and honor. Allah (Glorified be He) says,﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. ﴾﴿ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴾﴿ and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ﴾

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Allah (Glorified and Exalted be He) has indicated that whoever fears Him, will receive great blessings by expiating his sins, relieving his distress, making matters easy for him, enlarging his reward and providing him from (sources) he could never imagine. Moreover, Allah (Glorified be He) has promised pious people that they will be granted a criterion to judge between right and wrong, and that He will make them attain Paradise and be safe from Hellfire. Allah (Glorified and Exalted be He) says,﴿ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ﴾Allah (Glorified and Exalted be He) also says:﴿ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ﴾So whoever fears Allah (Exalted be He) is the one who worships Him (Glorified be He), abides by His command and applies His Law on himself and on others according to his ability, by executing His commands and abstaining from what He prohibited. Some people are afflicted with hardship, instant and later distress and severe torment, because they fail to obey Allah (Exalted be He), fail to apply His Law, violate His Commands, or commit any of His prohibitions, so they are afflicted with the above-mentioned punishments sooner or later.

Allah (Glorified and Exalted be He) says in another place in His Noble Book,﴿ And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes). ﴾Allah (Glorified and Exalted be He) also says:﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾Allah (Glorified and Exalted be He) also says:﴿ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ﴾

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So Allah (Glorified and Exalted be He) tries His servants because of violating some of His commands or prohibitions. He tries them by (afflicting them with) some misfortunes, so if they are patient, hasten to Tawbah (repentance) and reformation and handle their matters by returning to the Command of Allah and repenting from what they committed concerning the violation of Allah's commands or doing what He prohibited, Allah (Exalted be He) will set their circumstances right to become righteous, return their stray matters back to them, set right what is corrupt, and grant them security instead of fear, and honor instead of humility. If they insist on their oppression, and deviation from true guidance, while forsaking the command of Allah and doing what He prohibited, Allah (Exalted be He) will afflict them with different types of punishment.

Allah (Glorified and Exalted be He) says in regard to His Prophet and intimate friend Ibrahim (Abraham, peace be upon him),﴿ "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know." ﴾Afterwards, Allah (Exalted be He) settles the case by saying,﴿ It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. ﴾So Allah (Glorified be He) demonstrates that Mushriks (those who associate others with Allah in His Divinity or worship) are the people of fear and they are worthier of fear and insecurity because they commit Shirk, wrong the servants of Allah, and transcend His limits. Therefore, they are liable to fear and insecurity, so

they have no security and are threatened with punishment and resentment at all times. Allah (Glorified and Exalted be He) says,﴿ And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise. ﴾So they are

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still suffering all types of affliction, distress, and resentment because of their disbelief and misguidance, their opposition to the truth and their arrogant refusal to obey Allah (Glorified and Exalted be He). Faithful and pious people will have instant and later security. Also, those who believe in Allah and His Oneness, worship Him sincerely and abide by His commands and never confuse their belief with Zulm (i.e. they never mingle their belief with Zulm) and the word "Zulm" means "Shirk" and the word "confuse" means "mingle",﴿ for them (only) there is security and they are the guided. ﴾It is narrated in an authentic Hadith﴿ that the Companions (may Allah be pleased with them and please them), when this Ayah was sent down by Allah, went to the Prophet (peace be upon him), kneeled in front of him, and said, "O Messenger of Allah! There is an Ayah sent down by Allah and we could not bear it, as who among us can never confuse his belief with Zulm (wrong)? So the Prophet (peace be upon him) said, "It is not the same type of Zulm that you mean. Did you not listen to the pious servant saying:﴿ And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed. ﴾verily Zulm means Shirk." ﴾So, the Prophet (peace be upon him) explained to them that the Zulm that absolutely prevents security and guidance is associating partners in worshipping Allah (Glorified and Exalted be He), and disbelieving in Him.

We know that whoever associates others with Allah in His worship and disbelieves in Him, will neither have security nor guidance in this world and the Hereafter. However, he will be in severe misguidance in this world and the Hereafter. Moreover, he will have a bad end which is Hellfire in addition to other types of punishment, and resentment as well as disasters that will afflict him in this world. A disbelieving and disobedient person may be seduced (by evil acts) and their life may be prolonged so that they could receive more grievous punishment and severer and harder retribution. Allah (Glorified and Exalted be He) says,﴿ Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. ﴾So, Allah (Exalted be He) may delay

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some person's punishment and prolong his life, and so the person could receive his punishment in a more grievous, severer and greater form.

Allah (Glorified be He) says,﴿ So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. ﴾

When a Muslim avoids the three types of injustice which is done by Shirk, committing sins and doing wrong to other Muslims concerning their souls, wealth, and honor, he will gain absolute security and complete guidance in this world and the Hereafter.

If he avoids Shirk as the greatest injustice but still commits acts of minor injustice such as wronging Muslims and committing sins, he has the source of security, guidance and safety from eternal punishment in Hellfire, yet, he is at risk in his life and after his death; he may be afflicted with punishment both in this world and in the Hereafter. Indeed, he will not be absolutely secure nor completely guided because of committing different kinds of sins and doing wrong to other Muslims.

We know that applying the Shari`ah, paying heed to the above-mentioned matters, and perfecting them is one of the greatest reasons behind attaining perfect security, perfect guidance, perfect safety and a good life. Moreover, whenever a Muslim violates any of Allah's ordinances and commits any of His prohibitions, his security and guidance will be disturbed in proportion to his negligence of Allah's command or

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his commission of some of the prohibitions of Allah (Glorified and Exalted be He).

The same applies to him in the Hereafter, as he may be forgiven and his sins may be expiated for him but he may also be tormented in the fire in proportion to the misdeeds he committed before his death (without repentance). After he is purified and cleared from the evil deeds he committed before his death without repentance, he will dwell in the Blessed Home; the Home of honor (i.e. Paradise) after being purified from the blemishes of his sins and evil deeds which he insisted on committing without repenting from them. There is no doubt that applying Shari`ah includes the execution of Hudud (ordained punishments for violating Allah's Law) against criminals, Ta`zir (discretionary punishment) for disobedient persons, imposing penalties on foolish people and enforcing Al-Haqq (the Truth) on people. Thus, people lives and rights will be protected; they will be secured, their rights will be paid to their owners and oppressors will be prevented from doing injustice.

Thus, Muslims would feel secure about their souls, wealth, and honor, their means of livelihood would be stabilized and their life would improve. Moreover, they would obtain good gains and lead a good life under the auspices of the security that is found when applying Shari`ah to all acts of worship, transactions, and Hudud. Muslims can neither have their affairs set right nor lead a good life nor gain security when they forsake the limits of Allah, fail to execute His commands, and insist on committing what He prohibited. These are the reasons why Allah sends afflictions upon them, the reasons behind the existence of fear and

insecurity, and the reasons behind fighting one another. Thus, people could never have a good life nor the useful ways of agriculture and trade and the like, because their sense of fear, resulting from their evil deeds and sins, holds them back from having beneficial means in this world and in the Hereafter and makes them lead an insecure and anxious life. So they can never secure

good gains and lawful means of living neither by trading, by agriculture, nor by other ways because of their fear and transgression against each other. This has really been experienced formerly and recently. All the countries which abide by the Command of Allah and whose rulers judge according to the Law of Allah, achieve tranquility where fear disappeared while security prevailed. Their people have a good life, earn their livelihood easily, and live in security, good health and tranquility in all their affairs.

On the contrary, in the countries where Shari`ah is neglected and the limits (ordained) by Allah are not established, fear prevails, security disappears, disturbance spreads, sins are abundant, virtues are rare and people are not secure about their life and Rizq (sustenance). Allah (Exalted be He) says,﴿ And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه و سلم) which they (its people) used to do. ﴾

Whoever contemplates the world and people's circumstances will certainly and knowingly recognize that which we previously mentioned. If an insightful believer ponders on the circumstances that prevailed during the age of the Companions with its great welfare, vast Jihad (fighting/striving in the Cause of Allah), plentiful conquests and security and safety in the territories ruled by Muslims as a result of applying the Law of Allah, executing the rulings ordained by Him and establishing His limits, he will see the wonder and will be certain about what we mentioned concerning the attainment of security and a good life by applying the

great Islamic Law. Moreover, he will certainly know that other countries where chaos prevails, security disappears, and the strong violates the weak because of judging according to a law other than that of Allah and their rulers do not use a legal deterrent in executing Hudud and Ta`zir, punishing the oppressors, and ensuring justice for the oppressed.

Concerning this meaning, Allah (Glorified and Exalted be He) says in His Noble book,﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾

It is obvious that our Lord (Glorified and Exalted be He) has promised His servants who believe and do righteous deeds that He will grant them succession in the land and grant them authority as He granted it to those before them who did righteous deeds, held fast to Iman (Faith) and good acts, paid the right due to Allah and applied His Law.

Allah (Glorified be He) has promised them that He will grant them the authority to practice their religion which He has chosen for them (i.e. Islam) and He will surely give them in exchange safe security after their fear. All this is because of their belief and righteous deeds. On the contrary, whenever they forsake Iman and abstain from righteous deeds, Allah will break this promise for retribution is of the same kind of action. So whoever abides by the ordinances of Allah, pays the due right to Allah (Glorified and Exalted be He), returns the right due on the oppressor back to the oppressed person and establishes Hudud during his rule, his country will be filled with security, safety,

peace, tranquility and a good life. This is the fulfillment of the Promise of Allah (Glorified and Exalted be He), Who never breaks His promise. Whenever they abstain from acting this way and fail to execute the Command of Allah, and their rulers neglect the Law of Allah and do not apply the obligatory Hudud and legal Ta`zir, their country will be afflicted with disturbance, weakness, disordered security, prevalent fear and anxiety depending on their violation of Allah's Commands and negligence of establishing the limits ordained by Allah. This is clear to whoever studies the circumstances of the world and studies the conditions of the existing and past countries.

In conclusion, the promise of Allah (Glorified and Exalted be He) can never be broken and He certainly fulfills His promise. So, whoever believes in Allah and His Messenger (peace be upon him), applies His law by acting righteously, Allah will certainly grant him security, authority, and succession in the land as He promised and as He did with the Rightly-Guided Caliphs and those who followed their path by applying Allah's Law and abiding by His Command.

At the same time, whoever neglects or abstains from acting on such a way and follows his desires and Satan's insinuations in many matters, will definitely lose security, authority, and succession in proportion to his violation of Allah's Command and the prohibitions he commits. There are many authentic Hadiths narrated from the Messenger of Allah (peace be upon him) which indicate this meaning and clarify that it is the duty of rulers to pay much concern to the Shari`ah and exert all possible efforts to apply it in everything so that the Muslims may attain security, happiness, and a good life in the life of this world and afterwards in the Hereafter, and could attain security from Hellfire and win the Abode of honor and everlasting blessing

(i.e., Paradise). It is authentically reported that the Prophet (peace be upon him)

used to exhort people to obey the Commands of Allah, warn them against committing what He prohibited, command them to enjoin good and forbid evil and remind them of the good end of those who obey Allah's command and the bad end of those who neglect His command so that they may learn a lesson, remember, abstain from the prohibitions of Allah and beware the grievous consequences of which Allah has threatened those who disobey Him and do what He has prohibited. In this respect, it is authentically reported that the Prophet (peace be upon him) said,❨ "If acts of disobedience are done among any people and they do not change them, Allah will soon punish them all." ❩Moreover, the Prophet (peace be upon him) said,❨ "Allah says to you: Enjoin good and forbid evil before you supplicate Me and I do not respond; before you ask Me and I do not give; and before you seek My Help and I do not give you support. ❩In addition, it has been mentioned in the Hadith narrated by Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said,❨ "When the Children of Israel indulged into committing sins, their scholars forbade them, but they did not stop. Consequently, they joined them in eating, drinking, and sitting. So when Allah saw that they did so, He left their hearts open for seeds of hatred against each other and then He cursed them upon the tongue of Dawud (David) and `Isa (Jesus), the son of Maryam (Mary). Allah (may He be Exalted) says,❨ That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. ❩❨ They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. ❩❩It was said by Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said,❨ No, by Allah! Shall you enjoin Good and forbid Evil and prevent the insolent - or- the oppressive (from his deeds) and compel him to Truth or Allah will mix up your hearts with theirs (i.e. the persons observing Evil) then He will curse you as He cursed them ❩This Hadith is narrated by Abu Dawud and At-Tirmithi..

This is a serious threat indicating that whoever acts in the same way as those people did when they

neglected Allah's Command and did not forbid evil or enjoin good, he is liable to the threat of Divine Affliction as Allah did with those people. Their affliction was because of their evil deeds, not because of their lineage or wealth. They were afflicted due to their bad deeds and they deserved Allah's curse and anger due to their evil acts. So whoever does like they did and commits the same kind of sins and will deserve the same punishment they experienced. He will deserve the same threat they suffered. Punishments are to be imposed on deeds, not on kinship and wealth. Punishment is imposed on deeds and their intentional opposition to the Truth.

Therefore, whoever acts like them and committs evil acts like them, will deserve the anger and retribution of Allah (Glorified and Exalted be He).

The Messenger of Allah (peace be upon him) used to be jealous for the prohibitions made by Allah, take revenge for the Sake of Allah, and get angry for the Sake of Allah whereas he never got angry for his own sake. That is because the emergence of sins and lenience in combating them is one of the most serious reasons behind the disturbance of security, the corruption of hearts, the corruption of the whole society, and incurring the Anger of Allah (Glorified be He) and instant and later torment. So, the Prophet (peace be upon him) was the keenest person to establish the Command of Allah (Glorified be He) in the land and he was the keenest person on advising other people. Therefore, the Prophet (peace be upon him) said,❨ "Religion is based on advising one another, and repeated it three times. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims." ❩❨ The Prophet (peace be upon him) took the pledge of allegiance from his Companions (may Allah be pleased with them) that they will not associate anything in worship with Allah, that they will not steal, that they will not commit adultery, and that they will not kill their children. ❩Till the end of the Hadith narrated about the known Bay`ah (pledge of allegiance).

Moreover, Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him and please him) gave him the pledge of allegiance that he would testify that there is no deity but Allah and Muhammad is the Messenger of Allah, that he will perform Salah (Prayer) in its due time,

that he will give Zakah (obligatory charity) and that he will advise all Muslims. In addition, it has been mentioned about other commands of the Prophet (peace be upon him) such as adhering to Allah's Command, abiding by His limits, bewaring His prohibitions and threatening those who transgresses the limits, disturb security, or commit unlawful acts. An example of such commands is the story of Al-Makhzumiyyah when she committed theft and the Prophet (peace be upon him) commanded that her hand should be cut. This was very difficult for Quraysh in Makkah, so they said, "Who can go to the Messenger of Allah and intercede for her?" They asked Usamah Ibn Zayd to go to the Messenger (peace be upon him) to ask him for forgiving her and escaping her from the Had of cutting her hand but upon telling him this, the Prophet (peace be upon him) became angry and said,❨ "How can you intercede in one of the Hudud (ordained punishments for violating Allah's Law)" Afterwards, he addressed the people saying, "Indeed, those who preceded you were destroyed, because they used to forgive the noble people when they committed theft, while they executed Had (ordained punishment for violating Allah's Law) against the weak people when they committed theft. By Allah! If Fatimah bint Muhammad committed stealing, I would cut her hand." ❩

So, the Prophet (peace be upon him) clarified that the execution of Hudud is one of the most important responsibilities and that it is not permissible for any one to intercede (for any one) concerning any of those Hudud after the case has been submitted to the ruler. Hudud should certainly be executed if the case was submitted to the ruler. This is necessary to deter people from committing what Allah prohibited and cause

them to hold fast to His command and to pay Allah (Glorified and Exalted be He) His due right.

"When some people from Al-'Uraniyyun were plagued during their stay in Madinah, as emigrants, the Prophet (peace be upon him) commanded them to go out to the camels; the charity camels, and commanded them to drink from their urine and milk in order to be cured fron their plague. They went out there (and did what the Prophet told them) and when they woke up, and they were totally recovered from their affliction, they killed the shepherd of the Prophet (peace be upon him), rode the camels, and pierced the shepherd's eye. Therefore, the Prophet (peace be upon him) sent a group of soldiers after them to follow their traces. When they reached them, they brought them

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to the Prophet (peace be upon him). When they were brought before him, he commanded that their hands and legs should be cut off on the opposite sides, their eyes should be pierced and that they should be dropped in Al-Harrah. They asked for water, but they were not given any water until they died."

This great and severe punishment was out of the Prophet's anger for the Sake of Allah, because those people had committed Kufr (disbelief) after being Muslims, killed the shepherd, pierced the shepherd's eye and took the camels. They committed many evil deeds including theft, plunder, murder, piercing the shepherd's eye and Riddah (apostasy) after Allah had cured them from their plague. That is why the Prophet (peace be upon him) punished them so greatly in order to be a deterrence for others who might think of committing the same acts of aggression. Indeed, this is an indication that rulers should pay attention to such matters and spare no effort to punish the criminals and prevent the insolent (from their deeds).

All this should be done to maintain security and peace for Muslims in addition to the prevalence of a good life and safety from the evil deeds of criminals and those who spread corruption in the land. Whoever studies the biography of the Prophet (peace be upon him) and that of his Companions (may Allah be pleased with all of them) including the Rightly-Guided Caliphs and others, he will know about all these matters.

The Rightly-Guided Caliphs (may Allah be pleased with them and please them) were extremely caring for Muslims, and their safety, security, and good life. When some of the Arabs committed apostasy, Al-Siddiq took the responsibility and ordered that they should be fought. `Umar (may allah be pleased with him) was a little hesitant about this matter, then Allah enlightened his heart and he knew the truth, so he and the Companions agreed to do so. Al-Siddiq exerted great efforts in this great matter and prepared the armies to fight the apostates, destroy them and call them to return to Allah's religion

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with which He had sent Muhammad (peace be upon him). So, whoever accepted the true religion and returned to it, Al-Siddiq (may Allah be pleased with him) forgave him and stopped fighting him while whoever refused (to return to the true religion), was fought for that reason so that he would return to Islam or be killed.

This maintained security, stabilized Islam and the Muslim's good life, established the call to Al-Haqq (the Truth), reinforced Iman (Faith) in the hearts and warned against spreading such affliction to other people lest calamity should be greater and the danger would be more serious. Therefore, Al-Siddiq (may Allah be pleased with him and please him) rapidly sent troops and armies behind them until he destroyed those who insisted on apostasy and Allah guided them by his hands.

This achieved security, good health, and tranquility and caused many people to return to Islam. This was achieved by virtue of Jihad in the Cause of Allah, fighting the enemies of Allah, preventing the corrupters (from their evil deeds) and many other achievements made during the age of Al-Siddiq (may Allah be pleased with him and please him). Afterwards, in the age of `Umar (may Allah be pleased with him) a great offer was made and he took pains to send armies to Al-Sham (The Levant), Iraq and other countries and spared no effort in performing Jihad. The Prophet (peace be upon him) mentioned - in one of his great visions; that the bucket in his hand moved to the west until the people were afflicted with rot i.e. this is an indication of the great conquests which Allah enabled him to achieve and the achievement of security and tranquility in the countries and a good life for Muslims. This was only because of applying the Allah's Law, holding fast to His Command, executing His Hudud, and encouraging great Jihad in the Cause of Allah by Muslim rulers until people felt secure about their blood, wealth, and honor.

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So they accepted Islam earnestly with insight and led a good life in their countries because they held fast to Allah's Command, fought in the Cause of Allah, and helped one another to do good deeds.

Moreover, during the age of `Uthman (may Allah be pleased with him and please him), there were a lot of blessings and great Jihad. Islam was wide spread during his rule. There were a lot of blessings during his caliphate. Afterwards, at the end of his caliphate and after his assassination, great disputes took place causing great evil and vast corruption. This was because of the disputes and struggles that occurred between some people who were spreading evil and there was corruption between the Muslims and this caused the murder of `Uthman (may Allah be pleased with him and please him).

Then the Kharijites appeared as corruption spread because of their evil deeds and because of violating the ordinances of Allah. Afterwards, Allah (Exalted be He) unified the Muslims once more by the hands of Mu`awiyah (may Allah be pleased with him and please him) as all matters had returned to normal, and the Muslims attained peace, security prevailed in the land, and Jihad was resumed.

These are some apparent examples that are a good example and a lesson. During the caliphate of `Umar Ibn `Abdul-`Aziz (may Allah be pleased with him and please him), such great blessings were wide spread. Thanks to his righteousness, his strictness in enforcing Al-Haqq, his jihad for its sake and the perfect effort he exerted to apply the Shari`ah, great blessings, tranquility, security and good life were dominant during his age. All these blessings were achieved because he adhered to Allah's command, applied His Law, fought in the Cause of Allah, did justice to the oppressed, deterred the oppressor, executed

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the Hudud and many other blessings he achieved during his age.

I ask Allah (Glorified and Exalted be He) to guide us and all Muslims to all the acts that please Him, to grant all of us success in understanding His religion and to hold fast to it, and to grant Muslims Rulers success in applying His Law, executing His Limits, and establishing His Command. May Allah (Glorified be He) reform the circumstances of all Muslims everywhere and help them hold fast to Iman and apply the Shari`ah in every word and deed, acts of worship and transactions. May Allah grant us success in understanding the religion and holding fast to His ordinances and may He safeguard us from our evil souls and bad deeds. Indeed, Allah (Glorified and Exalted be He) is Bountiful and Generous. All praise be to Allah, the Lord of the `Alamin (mankind, Jinn and all that exists). May

Peace and Blessings be upon His Servant and Messenger, our Prophet Muhammad, his family, Companions, and those who followed him righteously until the Day of Resurrection!

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Islam as the true religion above all others

All praise be to Allah who has chosen Islam as the religion for the people of Muhammad (peace be upon him), made the Shari`ah (Islamic law) of Muhammad (peace be upon him) the last and the most perfect one and sent it upon His best creation Muhammad (peace be upon him).

I have read what was published in Al Youm Newspaper, issue no. (4080), dated 12/8/1404 A.H. in the last page under the title which reads, "A Strange Temple for Sikhism in the Emirates reported from Al-Khalij news agency. This piece of news stated the following: (It has been indicated by one of the Muslim Scholars in Dubai Dr. Mahmud Ibrahim Al-Dik that this temple represents a serious danger for Muslims and should be removed. He proceeded saying, "Truly, the religions permitted in the Emirates are only those with a Divine Book but other religion are false creeds whose temples should be destroyed and whose rituals should be prohibited from being practiced lest they should affect Muslims on this very land." End of his words.

Whoever reads the words of Dr. Mahmud Al-Dik will realize two matters:

First: The Judaism and Christianity are permitted in the Emirates; whether to embrace them or to establish temples for them to celebrate all their rituals. This means that Christian evangelism is open and officially permitted there and this is truly a serious issue.

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Second: What is worse indeed is the implicit meaning of the words of the speaker that the divine religions such as Judaism and Christianity are not disbelieving religions, consequently it is permissible to embrace and call to them and preach them through missionary practices. I will not discuss the issue of the temple of Sikhism because Sheikh `Abdul-Jabbar Al-Majid, the Director of Religious Endowments in Dubai said that the municipality will destroy the temple. May Allah grant him all the blessings! This is necessary because the existence of this temple encourages people to call to the worship of idols that should be rejected.

In respect to the speech of Dr. Mahmud Al-Dik, it is evident that it contains falsehood and bunkum, because Islam is the true religion which all people on earth are required to embrace. Allah (Exalted be He) says,﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾Allah (Glorified be He) also says:﴿ Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidence, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account. ﴾﴿ So if they dispute with you (Muhammad صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves. ﴾Allah (Glorified and Exalted be He) has described the Jews and Christians with Kufr (disbelief) for what they alleged against Allah, the Tahrif (distortion of the meaning) and changes they made in their Books and for exceeding the limits in words and deeds according to their tongues talk and their evil souls desire. May Allah's Curse be on them, how they are deluded away from the truth! Allah (Exalted be He) says,﴿ Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary). Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" ﴾

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Allah (Exalted be He) says,﴿ Surely, they have disbelieved who say: "Allâh is the Messiah [ʽIsâ (Jesus)], son of Maryam (Mary)." But the Messiah [ʽIsâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴾﴿ Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. ﴾﴿ Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. ﴾Allah (Exalted be He) also says:﴿ And the Jews say: ʽUzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth! ﴾﴿ They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." ﴾

There are many Ayahs (Qur'anic verses) that comprise this meaning and this indicates that Judaism and Christianity have been abrogated by the Law of Muhammad (peace be upon him). This also indicates that every truth included in these two religion is emphasized by Islam and all their untruthful matters are mere distortions and changes made by people to be convenient for their desires in order to purchase with it some ill-gotten gain. Indeed, worst is that which they bought! Thus, Islam is the true religion which people are commanded to accept and it is the religion which all the prophets preached.

An-Nasa'iy narratedthat the Prophet (peace be upon him)❪ saw in the hand of `Umar Ibn Al-Khattab (may Allah be pleased with him) a page from the Tawrah (Torah). Thereupon, he said, "Are you skeptical about it? O Ibn Al-Khattab! Verily, I have brought this (religion) to you, bright and pure; and if Musa (Moses) were alive then you followed him and abandoned me, you would have been astray." ❫

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In another narration, this Hadith states,❪ "If Musa (Moses) were alive, he could not but follow me." ❫So `Umar said, "I am satisfied to accept Allah as my Lord, Islam as my religion, and Muhammad as the Prophet."

Moreover, `Isa (Jesus, peace be upon him) revived the religion of Musa to make lawful to them some of what was forbidden to them. Allah (Exalted be He) says,❪ And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me. ❫❪ Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path. ❫

He (Jesus) will also descend at the end of time to renew the Message of Muhammad (peace be upon him), as indicated in the Hadith which says,❪ "Son of Mary i.e. Jesus, will shortly descend amongst you (i.e. Muslims) as a just ruler who will break the Cross, kill the swine, and abolish the Jizya (poll tax required from non-Muslims living in an Islamic state)." ❫It is narrated by Muslim.Commenting on this Hadith, Al-Nawawy said: His saying: "to abolish Jizyah" means that he will not accept (from people) but to accept Islam or fight them."

When the people of the earth see this miracle, those whom Allah guides will return to Islam and the Jews and Christians whom Allah enlightens their insight will embrace it. Thus, they will believe in Jesus after they see the manifest signs which reflect the brilliant light of truth. Believing in Jesus (peace be upon him) - at that time - will be through the belief in the Message of Muhammad (peace be upon him) and in the religion revealed to him by Allah, which is Islam. Then, there comes the disclosure of all lies and the clarification of all the falsity that was added to Judaism and Christianity at the hands of rabbis and monks to delude people and cause confusion in their religion. Allah (Exalted be He) in the story of Jesus (peace be upon him) with the People of the Book who said that they had killed him, indicates their falsehood and clarifies that some of them will believe in Jesus (peace be upon him)

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before their death, because death is a due right on all humans in the life of this world. Allah says,❪ But Allâh raised him [`Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise. ❫❪ And there is none of the people of the Scripture (Jews and Christians) but must believe in him [`Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his [`Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [`Isâ (Jesus)] will be a witness against them. ❫

This situation that was manifested by the Noble Qur'an was mentioned after Allah (Exalted be He) had described them with Kufr (disbelief) in a previous Ayah which reads,❪ And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse); ❫❪ And because of their saying (in boast), "We killed Messiah `Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of `Isâ (Jesus) was put over another man (and they killed that man)] ❫

During the age of the Messenger of Allah (peace be upon him) and after the Islamic Law had been clarified for the people of the earth, the Jews and Christians whom Allah enlightened their insight, embraced Islam after they recognized the truth and renounced all the beliefs that oppose the Law which Allah enacted for His Servants. This Law is to believe in the Oneness of Allah (Exalted be He) and not to associate partners in worshipping Him. Indeed, Islam is the religion that Allah has accepted from His Prophets from the beginning of time. Allah (Glorified be He) says,❪ Truly, the religion with Allâh is Islâm. ❫

He (Exalted be He) says,❪ And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. ❫❪ When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamîn (mankind, jinn and all that exists)." ❫❪ And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya`qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)." ❫

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Islam is the straight path leading to Allah (Exalted be He) as mentioned in the interpretation of Surah Al-Fatihah (the opening chapter in the Qur'an). A Muslim supplicates His Lord to guide him to the straight path, to keep him away from the path of those who earn His anger i.e. the Jews who disobeyed Allah knowingly and intentionally, and to keep him away from the path of those who went astray i.e. the Christians who worship Allah with ignorance and misguidance.

Consequently, it is clear that the only way to Allah is Islam with which He has sent His Prophet Muhammad (peace b upon him) as well as all other Messengers. It is also clear that all other religions such as Judaism, Christianity, Zoroastrianism, idolatry, or any other disbelieving creed is false. These creeds do not lead to the way of Allah nor lead to His Paradise, yet, they provoke His Anger and Torment. Allah (Exalted be He) says,❪ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ❫

The Prophet (peace be upon him) said, ﴿"No one hears of me from this Ummah (nation), whether a Jew or a Christian, and then dies without believing in what I have been sent with but he will be among the dwellers of Hellfire."﴾ This Hadith was narrated by Muslim in his Sahih.We ask Allah to grant us and all Muslims deep understanding of religion and persistence in holding fast to it. May Allah refine our hearts and deeds, guide us all to the straight path, and keep us away from the path of those who earned His anger and those who went astray! Indeed, Allah is the Owner of everything and has power over everything. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Piety is the reason behind every good

All praise be to Allah the Lord of the Worlds! The (prosperous) end is for the pious! Peace and blessings be upon Allah's Servant and Messenger, the best of all creatures, trustee of the revelation; our master, Imam, and Prophet; Muhammad ibn `Abdullah, his family, Companions and those who rightly follow him and and those who follow his guidance till the Day of Judgment! To proceed:

It is for the urgent need of Taqwa (fear/wary of offending Allah) and its importance for every individual Muslim and the urgency to hold fast to it, that I found it necessary to write a concise account on this topic, that perhaps Allah (Exalted be He) would make it a cause of guidance for Muslims. At first, whoever ponders over the relevant reference to Taqwa in the Book of Allah (the Glorious Qur'an) and the Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him) knows for sure that it is the main reason behind every good in both life and the Hereafter. O Allah's servant! If you review the Book of your Lord (Glorious Qur'an) from the first chapter to the last one, you will know for sure that Taqwa is the main part of every good and its key and the reason behind every good in this life and the Hereafter. Misfortunes, afflictions, ordeals, and punishments are only caused by negligence of or failing to observe Taqwa and not practicing it as a whole or in part. Taqwa is the cause of happiness, salvation, relief of hardship, dignity, and success in life and the Hereafter. We could refer to many Ayat (Qur'anic verses) from the Book of Allah to guide us to what has just been mentioned. Allah (Glorified and Exalted be He) says:﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿Some of our

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Salaf (righteous predecessors) were of the opinion that this is the most inclusive Ayah (Qur'anic verse) in the Book of Allah; in other words, they said that it is one of the most inclusive Ayat in the Glorious Qur'an. It is inclusive only because Allah (Exalted be He) entails the good of this life and the Hereafter on applying this. Whoever fears Allah (Exalted be He) as He should be feared, He will surely make a way for him out of every difficulty in this life and Hereafter. Man is in dire need of those things that will help him rid himself of the hardships in both this life and the Hereafter, and he is in more need of those reasons in the Hereafter to save himself from the hardship and difficulty of the Day of Judgment. Whoever fears Allah (Exalted be He) as He should be feared, He will relieve him of those troubles of the Day of Judgment and grant him salvation and happiness on that unimaginably difficult day. Whoever suffers any distress should fear Allah (Exalted be He) as He should be feared in all his affairs in order to be rid of distress and have things made easy. Taqwa is one of the most important causes of relieving any kind of hardship like those of poverty, oppression, ignorance, sins, evil deeds, Shirk (associating others with Allah in His Divinity or worship), Kufr (disbelief) and the like. The best remedy for those ills is fearing Allah (Exalted be He) as He should be feared through abandoning committing sins and evil deeds which He and His Messenger (peace be upon him) have forbidden. This could also be attained through learning and fully understanding the religion so as to be rid of ignorance. This could also be done through abandoning committing sins and evil deeds to be secure against its bad consequences in this life and the Hereafter because these evil deeds have their consequences in life such as fatal punishments or the punishment based on the command of Shari'ah, like Hudud (ordained punishment for violating Allah's Law), Ta`zir (discretionary punishment) and Qisas (just retaliation). It also has its consequences in the Hereafter; the first of which is the punishment in the grave. There will also be some punishments immediately after the time of resurrection and reckoning. The punishments of the Day of Judgment include the following: the scales of those who did not observe Taqwa during their lifetime will weigh light, (i.e., with deeds), while the scales of those who observed it and stood fast to it will weigh heavy, (i.e., with good deeds). They will be given their books in their right hands, though those who did not stand fast to it will be given their books in their left hands. Those who adhered to Taqwa will be invited to enter Al-Jannah (Paradise)

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while those who abandoned it and acted opposite to its requirements will be driven in groups into Hell. There is neither might nor power except with Allah.

Moreover, man is also in need for the Halal (lawfully-earned) Rizq (sustenance) in life and for the everlasting bliss in the Hereafter; the bliss of the Hereafter is the best and greatest degrees of bliss man could ever attain. He could never achieve this bliss except through holding fast to Taqwa. Whoever aspires to dignity and lawfully-earned sustenance in life and the eternal bliss in the Hereafter, should fear Allah (Exalted be He) as He should be feared. Man is in dire need of knowledge, deep insight, and guidance, and he could never attain these attributes except if he observes Taqwa, like what Allah (Glorified and Exalted be He) says:﴾ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)] ﴿Furqan (a criterion to judge between right and wrong), as scholars have defined it, is the right criterion which distinguishes right from wrong, and guidance from dalal (deviation from what is right).

It is clear for anyone who ponders that exerting much effort in seeking knowledge and learning religion as an act of piety and this is how people could attain this light and guidance which are the outcome of the

Furqan. Taqwa is an inclusive term which basically refers to faith and good deeds like what Allah (Glorified and Exalted be He) says:﴾ Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). ﴿Also, like what He (Glorified and Exalted be He) says:﴾ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴿ Taqwa is to believe in Allah (Exalted be He) and His Messenger (peace be upon him) sincerely, and to believe in other messengers and what they told about what happened in the past and what could happen in the future combined with a righteous good deed which is the most necessary part of faith and the clearest sign of it.

This includes exerting much effort in seeking and having deep religious knowledge as an act of Taqwa like what has just been mentioned. For this reason, Allah (Exalted be He) entails that obtaining Furqan is caused by acting according to Taqwa since seeking knowledge, gaining a full understanding and having deep insight in religion are acts of Taqwa. This is like what has been reported from Al-Mustafa (the Chosen) (peace be upon him).

Man could face limitless troubles and different kinds of hardships in one way or another, and the only exit from these hardships and troubles is Taqwa. It could relieve these troubles according to what Allah (Glorified and Exalted be He) says:﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿Our Salaf (righteous predecessors); Sahabah (Companions of the Prophet) (may Allah be pleased with them all), as well as the messengers of Allah (peace and blessings be upon them) whom Allah (Exalted be He) sent to guide mankind, had Taqwa. It caused them to attain every good. Through it they acquired admittance to all the gates of happiness and conquered their enemies. They used it to relieve the hearts of the troubled people and guide humankind to Al-Sirat-ul-Mustaqim (the Straight Path).

They led the conquered nations, enjoyed long praiseworthy remembrance, and gained successive victories because they observed Taqwa, carried out the obligations ordained to us by Allah (Exalted be He), and defended His religion. Moreover, they united for one main reason which is to worship and obey Him. People are in dire need of their sins to be expiated, and their major sins to be pardoned, and the only way to achieve this is through Taqwa. Allah (Glorified and Exalted be He) says:﴾ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ﴿He (Glorified and Exalted be He) also says:﴾ and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ﴿The best reward is to attain Al-Jannah (Paradise) and to be delivered from entering Hellfire. Muslims are in dire need to conquer their enemies and be secured from

the conspiracies of their enemies. They have no way to do so except through Taqwa. This is like what Allah (Glorified and Exalted be He) says:﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿If Muslims keep patient in their obedience to Allah (Exalted be He) and striving against His enemies and they fear Him as He should be feared through preparing the maximum possible equipment; whether it is physical, financial, agricultural, or military. They will surely conquer their enemies since these preparation are means of Taqwa. The best of all these means is to be prepared as perfectly as possible in all fields such as in physical and professional training, and training on various types of arms. This also includes financial progress and encouraging agriculture and industry and other means which help in Jihad (striving in the cause of Allah) and doing without the help of the enemies. This is hinted at in what Allah (Glorified and Exalted be He) says:﴾ And make ready against them all you can of power ﴿This will never be complete without enough patience that is one of the greatest branches of Taqwa. For this reason Allah (Exalted be He) joined Taqwa to patience by means of a conjunction in what He (Glorified and Exalted be He) says:﴾ But if you remain patient and become Al-Muttaqûn [the pious] ﴿as meaning restrictive apposition. It is a must to show patience in striving against the enemies and in gathering in fortified borderline cities, and in fully preparing the greatest amount of possible equipment whether it is food or highly trained soldiers. There must be patience in producing arms that are similar or superior to those of the enemies according to the available resources. This is along with remaining patient and there must be a parallel sense of Taqwa reigning supreme at all times in carrying out the obligations ordained by Allah (Exalted be He), abandoning what He forbids and not transgressing His limits, showing humility to Him and truly believing that He is the only Supporter and that victories assisted by Him do not need a multitude of soldiers nor an abundance of arms nor preparation, nor any other reason. This is because victory comes mainly from Allah (Exalted be He) even though He asks people to be prepared and adopt strategies only as an assurance to their hearts

and to give them glad tidings through the apparent causes of victory. This is according to what He (Glorified and Exalted be He) says:﴾ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. ﴿He (Glorified be He) says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿He (Glorified and Exalted be He) says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ﴿These deeds are great branches of Taqwa, and this is how we could know what Allah (Exalted be He) means when He says:﴾ But if you remain patient and become

Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. ﴿If Muslims want victory, dignity, and salvation in this Worldly Life and the Hereafter, relieving hardship and making things easier, forgiveness of sins, expiating for their bad deeds, and attaining Al-Jannah and other forms of goodness, they only have to observe Taqwa of Allah (Glorified and Exalted be He) as He should be feared. Allah (Exalted be He) describes those who dwell in Al-Jannah as being pious; He says:﴾ "Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise). ﴿He (Glorified and Exalted be He) also says:﴾ Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise), and Delight. ﴿He (Glorified be He) also says:﴾ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ﴿Allah (Glorified be He) demonstrates that He created Al-Jannah for piety only. Now, my brother, you know very well that you are in great need to fear your Lord as He should be feared. Once you fear Him as He should be feared, you will have every good and be delivered from every evil. It does not mean that you will not be afflicted; rather, you will be tested and afflicted. Messengers have been afflicted even though they are the best people ever and the most pious ever, to show people how patient Allah's messengers were

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and how thankful they were and to take them as examples in these attitudes. Through affliction, patience, gratitude, salvation, and the strength of the servant's faith, a person's faith is tested according to what Allah (Glorified and Exalted be He) says:﴾ Do people think that they will be left alone because they say: "We believe," and will not be tested. ﴿He (Exalted be He) also says:﴾ And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test). ﴿Testing and affliction are necessary according to what has been just stated, like what Allah (Glorified and Exalted be He) says:﴾ And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). ﴿He (Exalted be He) also says:﴾ and We shall make a trial of you with evil and with good. And to Us you will be returned. ﴿He (Exalted be He) also says:﴾ And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh’s Obedience). ﴿Testing is also necessary because the Messengers of Allah, who are the best humans ever, were set to afflictions at the hands of the enemies of Allah. No one can forget what happened to Noah, Hud, Saleh and the rest of the Prophets led by our Prophet Muhammad (peace be upon him), the Seal of the prophets and the Imam of the pious and the best of those who strive in the Cause of Allah; the Messenger of Allah, the Lord of the Worlds. He deeply understood what happened to him in Makkah and in Madinah and during the wars, but he showed a great degree of patience and fortitude till Allah (Exalted be He) turned him victorious over his enemies and opponents. Moreover, Allah (Exalted be He) granted him the Opening of Makkah and people embraced Islam in troops. Immediately after Allah (Exalted be He) had perfected His Favor on the Prophet (peace be upon him) and his Ummah (nation based on one creed) and completed their religion, He made him die bringing him (peace be upon him) closer to His Majesty, after the great affliction and tribulations he had gone through. How could one dare to say that he is pious or Mu'min, and will not be afflicted or harmed? It is not like that, there must be

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testing, and whoever shows patience will be praised in the end. This is according to what Allah (Glorified and Exalted be He) says:﴾ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴿,﴾ And the good end (i.e. Paradise) is for the Muttaqûn (the pious). ﴿The good end is surely for the pious so long as they remain patient, confident an anticipating Allah's Recompense, are sincere to Allah, and strive against His Enemies with their souls. The good end will surely be theirs according to what Allah Allah (Glorified and Exalted be He) says:﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh’s religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿You Allah's Servant, are in dire need to fear Allah (Exalted be He) as He should be feared and to keep steadfast to Taqwa regardless of the difficulty or the afflictions you meet and regardless of the misfortunes and of being mocked at by the enemies of Allah or the Fusaq (people flagrantly violating Islamic law) and the criminals. Do not pay attention to such insignificant people. You have always to remember the stories of the Messengers of Allah (peace be upon them) and those who rightly followed them. They were harmed, mocked at, and derided but they remained patient to the end. That is why they deserved the good end in both this life and the Hereafter.

My brother, you have to remain patient and adhere to that attitude. If you want to know what is Taqwa I have already explained it a little. Scholars have defined it in more than one definition. It was related to `Umar Ibn `Abdul-`Aziz Amir Al-Mu’minin (Commander of the Believers), (may Allah be pleased with him and be merciful with him) said: Taqwa is not just Qiyam-ul-Layl (standing for optional Prayer at night) or performing Sawm (Fast) and doing whatever one wished after that; rather, it means carrying out the obligations ordained by Allah and abandoning what He forbids, no matter what other good deeds he may do. They are all in his favor. Whoever is given divine help to carry out the prescribed obligations and to abandon what Allah forbids and to perform supererogatory (acts of worship) and to abandon what is Makruh (reprehensible) and doubtful, he is doing better. Talq ibn Habib, the well-known Tabi`y (a follower of the generation after the Companions of the Prophet), (may Allah be merciful with him) said:

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Taqwa of Allah is to obey Allah (Exalted be He) guided by His Revelations, wishing for the Reward of Allah (Exalted be He), and to abandon disobeying Allah guided by His Revelation and fearing His Punishment). Some other scholars defined Taqwa as obedience to Allah (Exalted be He) and His Messenger (peace be upon him). Others said that it means that you have to keep yourself at a distance from the anger and punishment of Allah as a means of protection through carrying out His commands and abandoning what He forbids. All these definitions are relevant and correct. The essence of Taqwa is Islam It refers to faith and

good deeds. It also means useful knowledge and acting according to its requirements. It is Al-Sirat-ul-Mustaqim (the Straight Path) and the submission to Allah (Glorified and Exalted be He) through carrying out His obligations and abandoning what He forbids out of complete devotion to and true belief in Him and His messengers, and in all that Allah (Exalted be He) and His messengers told. This true belief only results in doing what is good and leaving what is evil and not transgressing the limits of Allah. Allah (Exalted be He) has called His religion "Taqwa" because it saves those who adhere to it, from His torture and anger. Moreover, faith should lead one to do good only for the satisfaction of Allah (Glorified and Exalted be He). Allah has called his religion Islam because a Muslim submits himself completely to Allah (Exalted be He). They say that someone has submitted to another to refer to the fact that he willingly obeys him. For this reason it is called Islam (submission) in Allah's (Exalted be He) Saying:﴿ Truly, the religion with Allâh is Islâm. ﴾And in so many other Ayat (Qur'anic verses) because Muslims submit truly to Allah (Exalted be He) and show reverence to His Majesty. True Muslims are submissive to the commands of Allah (Exalted be He). They keep away from what He forbids and they never transgress His limits. They show complete submission to Allah (Exalted be He) and know well that they are only His submissive servants; their satisfaction, delight, love, and pleasure could only be attained through carrying out Allah's Commands and abandoning what He forbids; this is the true Muslim.

That is why he is called a Muslim. That is to say, he is completely submissive to the Commands of Allah (Exalted be He) and abandoning what He forbids and not transgressing His Limits. He knows well that he is just a servant who must submit to the will of Allah (Exalted be He); hence He called

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the religion `Ibadah (worship) as He called it Islam. It is called `Ibadah, like what Allah (Glorified and Exalted be He) says:﴿ O mankind! Worship your Lord (Allâh) ﴾And, also in what He (Glorified and Exalted be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾It is also called `Ibadah, because worshippers carry out the Commands of Allah (Exalted be He) and abandon what He forbids out of servility, submissiveness, and confessing their `Ubudiyyah (worshipful servitude/obedience to Allah) and that they are servants to Allah; their Master and the Vanquisher above them, the Omniscient of their affairs Who conducts their Command, and they are His submissive and servile servants who totally carry out His Commands (Glorified and Exalted be He). That is why Allah (Exalted be He) has called His Religion `Ibadah. `Ibadah, according to Arabs, is known as servility, submission, and cringing. They say "Tariqun Mu'abd" a well-paved road to refer to the fact that it is well-trodden and easily passable. They also used to say "Ba'irun Mu'abd" a trained camel to refer the fact that it is well-trained and ready to be used easily in traveling and riding. That is why we call our obedience to Allah (Exalted be He) 'Ibadah because we carry it out through servility and submission to Allah (Glorified and Exalted be He). The servant is called a servant because he is submissive to the will of Allah Who created and brought him to existence and the only one (Glorified and Exalted be He) Who has sovereignty over him. This religion is also called Iman (faith) because servants follow it out of their belief in Allah (Exalted be He) and His messengers and that is why it is called Iman like what has been authentically reported from the Prophet (peace and blessings be upon him):﴿ Faith has over seventy branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allah, and the humblest of which is the removal of what is injurious from a path: and modesty is a branch of faith. ﴾Related by Al- Shaykhan, the wording of this Hadith is related by Muslim. The Prophet (peace be upon him) explained that the religion of Islam is known as Iman (faith), the most excellent degree in this religion is the declaration that there is none worthy of worship (in truth) but Allah, in the manner he taught us that the religion is known as faith in Allah (Exalted be He) and that is why He (Glorified be He) says:﴿ Allâh has promised the believers, men and women, Gardens under which rivers flow ﴾

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He called them so, because you, who truly believes in Allah and the Last Day, carry out your obligations and abandon what Allah (Exalted be He) forbids him from out of firm faith and belief that He has commanded you to do so and that He forbids you to do what He dislikes, and that He accepts this deed from you and rewards you for it, and that He is your Lord who never forgets you and that you have firm belief in that. For this reason you have carried out the obligations and abandoned what He forbids and never transgressed His Limits and strove against yourself for His (Glorified and Exalted be He) Pleasure.

Allah (Exalted be He) has called the Din (religion) of Islam as "gratitude" because all its qualities lead to the good of man. It is also called guidance because whoever remains steadfast on it is rightly guided to the best morals and deeds. Allah (Exalted be He) originally sent His Prophet (peace be upon him) to perfect good morals an good deeds according to what has been reported from the Prophet (peace be upon him) that he said:﴿ I was sent to perfect good morals. ﴾And in the Hadith of Anis the brother of Abu Dhar in which he said:﴿ I heard Allah's Messenger (peace be upon him) calling (people) to good morals. ﴾This religion is called guidance because it rightly guides whoever remains steadfast on it to the best morals and deeds according on what Allah (Glorified and Exalted be He) says:﴿ whereas there has surely come to them the Guidance from their Lord! ﴾Allah (Exalted be He) also describes His devotioned Servants as:﴿ They are on (true) guidance from their Lord ﴾Also, He (Exalted be He) says:﴿ and it is they who are the guided ones. ﴾O my brother, now you have to know that the meaning of all the terms like; Islam, Iman, Taqwa, Huda, and Bir refers to 'Ibadah (worship) and its requirements. You also have to know that the Islamic religion is compromised of all the qualities of goodness. Whosoever

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remains steadfast on it, observes it, carries out its obligations and strives for the satisfaction of Allah (Exalted be He), is a really pious Muslim whom Allah (Exalted be He) promised Al-Jannah (Paradise) and honor. Such

people are those whom Allah (Exalted be He) always gives glad tidings to relieve their hardships and facilitate their misfortunes and forgive their sins and evil deeds. They are also those people whom Allah (Exalted be He) promised to grant them victory over their enemies and deliver them from their conspiracies so long as they remain steadfast on the principles of His religion and are patient, and strive against Satan and self temptations and carry out the obligations ordained by Allah (Exalted be He) and the rights of His Servants. Such are the really pious; the Mu'min (believer), the charitable person, the rightly-guided and the good; in fine this is the real Muslim.

I supplicate to Allah (Glorified and Exalted be He) to grant all Muslims success and Taqwa and to guide us all to what could perfectly please Him that He might select us among His prosperous Servants and the successful party. I also supplicate to Him to grant us steadfastness in Taqwa in all our words and deeds and to call sincerely to it and remain patient on this till our last moments in life. He is the Most Bounteous and the Most Generous. All praise be to Allah, the Lord of the worlds. May peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who rightly follow them till the Day of Judgment!

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The knowledge of the Religious Rulings is the Most Important Obligation

All praise be to Allah. May peace and blessings be upon our Prophet Muhammad, the Servant of Allah, and His Messenger and the best of His creation, his family, his Companions, and whoever follows his guidance until the Day of Resurrection! To proceed:

Knowing Allah's Rulings is a duty on every Muslim, male or female, in all necessary matters that they need. Thus, they can worship their Lord with true guidance and clear insight.

A Muslim can neither understand Islam nor act according to it unless he knows its rulings, pays attention to them, and exerts his effort and strength to be acquainted with them. Thus, his worship to his Lord can be built on a true and firm basis. Whomsoever Allah grants the success of knowing the rulings of this great faith and acting according to them will be guided to Al-Sirat-ul-Mustaqim (the Straight Path) and will surely attain much goodness.

Allah (Glorified be He) says:﴾ He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. ﴿Commenting on this Ayah (Qur'anic verse), Al-Hafizh Ibn Kathir said : `Ali ibn Abu Talhah said that Ibn `Abbas said concerning Allah's statement,﴾ He grants Hikmah to whom He pleases ﴿"Hikmah means knowledge of the Qur'an; its abrogating and abrogated verses, its Muhkamat (clearly decided Qur'anic verses, mostly concerning legal rulings) and its Mutashabihat (Qur'anic verses whose meanings require explaination), its first and its last, and its ordinances, prohibitions, and parables." It was narrated by Juwaybir from Al-Dahhak that Ibn `Abbas narrated in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): "Hikmah is the Qur'an." He means by the Qur'an,

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the understanding of the Qur'an. Ibn `Abbas said, "Verily, both the pious and the wicked already recite it [i.e. the Qur'an]." This Hadith was narrated by Ibn Mardawayh. Moreover, it was said by Ibn Abu Najeeh that Mujahid said, "Hikmah means soundness in everything said." It is narrated by Layth ibn Abu Sulaym that Mujahid said concerning the verse which reads, ﴾ He grants Hikmah to whom He pleases ﴿Hikmah does not mean prophethood; it means knowledge, Fiqh (jurisprudence), and Qur'an." Abu Al-`Aliyah said, "Hikmah means to fear Allah, for fearing Allah is the peak of every form of wisdom." It is narrated by Ibn Mardawayh from Baqiyyah from `Uthman ibn Zufar Al-Juhany from Abu `Ammar Al-Asadi from Ibn Mas`ud in the form of Hadith Marfu`: "Fearing Allah is the pinnicle of Hikmah." It was said by Abu Al-`Aliyah in a narration on his authority that Hikmah is the Book (Qur'an) and proper understanding. Ibrahim Al-Nakh`i stated, "Hikmah means understanding." Abu Malik said, "Hikmah is the Sunnah." Wahb reported from Malik that Zayd ibn Aslam said, Hikmah means reason. Malik said, "I am deeply inlcined to think that Hikmah is the understanding of the Religion of Allah (i.e. Islam). It is something that Allah casts into hearts out of His Mercy and Blessing. An example that clarifies what I said is that sometimes we meet some people who are very reasonable regarding worldly affairs while we meet others who are not, but they are knowledgeable of their Deen and have deep insight about it. Allah grants some people such insight and deprives others of it. Thus, I can say that Hikmah is the proper understanding of the Religion of Allah." End of the speech of Ibn Kathir (may Allah be Merciful with him).

Out of emphasizing the importance of the understanding of the Religion of Allah and that it is a light for those who have it and act according to it in this world and in the Hereafter, the Prophet (peace be upon him) stated,﴾ If Allah wants to do good to a person, He endows him with a proper understanding of Deen. ﴿This Hadith is agreed upon by Al-Bukhari and Muslim.

In another Hadith, the Prophet (peace be upon him) said,﴾ The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it, and for irrigation of the land for cultivation. (And) a portion of it was

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barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and benefits (from the knowledge), which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land). ﴿This Hadith was narrated by Al-Bukhari and Muslim.

The Prophet (may Allah's Peace and Blessings be upon him) also said:﴾ There should be no envy but only in case of two persons: one having been endowed with wealth, which he dedicated to spend it in right charitable ways and (the other) who has been endowed with wisdom which he uses for judging and teaches it (to others). ﴿narrated by Al-Bukhari, Muslim, Al-Nasa'i and Ibn Majah.

The great scholar of this Ummah (nation based on one creed) and the interpreter of the Qur'an, the grand Companion `Abdullah Ibn `Abbas (may Allah be pleased with both of them) who was noted for his knowledge of the Religion in respect of the fiqh and the interpretation. He expanded his knowledge in the sciences of Shari`ah (Islamic law) and mastered them, thanks to the blessing of the Messenger of Allah (peace be upon him) who used to supplicate to Allah for him saying,﴾ O Allah, make him (Ibn `Abbas) a learned

scholar in religion (Islam), and bestow on him the knowledge of the Book (Qur'an)." Verily, it is a blessed supplication from a blessed Messenger, may Allah accept the supplication from the Prophet (peace be upon him). It is a blessing that Allah bestowed upon Ibn `Abbas (may Allah be pleased with them both). There appeared during his life, as well as before and after him some brilliant leading figures who excelled in Usul (principles) of Islam and its subsidiary matters. Some of them were from among the Companions of the Prophet (peace be upon him) and others who took the responsibility of Tabligh (calling to Islam) and carried out their duty to the best of their abilities. They enlightened people about Islam whether in the circles of study, preaching, and guidance spread in the Houses of Allah (i.e. mosques) or through what they left behind of the scholarly heritage and valuable writings on different branches of knowledge of Shari`ah and other related sciences. Allah has prepared pious rulers who would spare no effort in the cause of spreading knowledge and encouraging scholars and students.

Learning about Islam and its laws demands research and deliberate study in order to know Allah's ruling on every issue that encounters the Muslim in his life. Thus, every Muslim should not overlook any issue without researching and studying to find

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the ruling supported by evidence from the Book of Allah, the Sunnah of the Prophet (peace be upon him), Ijma` (consensus of scholars), or by manifest Qiyas (analogy).

Thanks to Allah, Islam is clear and free of ambiguity and confusion in its rulings and laws. Allah has manifested them in His Clear Book and the Sunnah of His honorable Messenger (peace be upon him). There were some people who raised the banner of this Sunnah, explained and defended it; they were the Companions of the Messenger of Allah (peace be upon him) and those who righteously followed them from among the Salaf (righteous predecessors) of this Ummah and the Imams and scholars of the Shari`ah throughout successive generations. Afterwards, there came a time when many people neglected research, knowledge-seeking, and learning, but were content with imitating others which caused them to fall into many mistakes concerning `Aqidah (creed) and rulings.

Allah commanded us to ask him for guidance to Al-Sirat-ul-Mustaqim (the Straight Path), which is the path taken by the blessed people including Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them), the martyrs, and the righteous who sought knowledge and acted according to what they knew. We ask Allah to keep us away from the path of those who incurred His anger, who while knowing Al-Haqq (the Truth) followed their desires such as the Jews and their likes. We ask Him to keep us away from the path of the stray who ignored Al-Haqq such as the Christians and their likes.

Muslim brothers, how can we know if some water is pure or filthy? How can we know if this drink, food, vessel, quarry, bracelet or garment is lawful, unlawful, Makruh (reprehensible), or Mustahab (desirable)? How can we know that possessing or spending certain money is lawful or unlawful? How can we be guided to the acts of worship, know their due times, and the right manner of performing them? How can we know the legal distribution of inheritance and estates, establish the Hudud (ordained punishments for violating Allah’s Law) and interact with each other? How can we know the details of acts of worship, transactions, and what we call nowadays

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'Personal Status,' such as marriage, divorce etc.?

All praise is due to Allah, our Purified Shari`ah comprises all these matters. Allah perfected true Islam so that every thinking person can find a manifest and obvious ruling and explanation for every minor issue of the affairs of this world and the Hereafter.

It is a perfect comprehensive faith, which is neither restricted to the aspects of worship nor separated from the aspects of life as the enemies of Islam claim. It is a faith that builds a strong bond between the creature and his Creator. Moreover, it establishes the best relationship between man and his family and relatives on one hand, and between man and his brother on the other hand, whether he embraces the same beliefs or another faith based on justice, correlation, tolerance and cooperation in acts of righteousness and piety. We have been shown how to treat animals with kindness, mercy, and benevolence before Europe extended its kindness to animals through certain associations especially established to serve this purpose, while it has yet to show such kindness to man and respect his rights.

Muslims must understand their religion. They should not exceed the limits set by Allah and should persist in understanding the rulings of Islam above anything else. Some people, to whom Allah has granted success, may learn about many life sciences and excel in them; however, they know nothing about the rulings of their Deen (religion) and the details of their Shari`ah. They even do not pay attention to such matters. This is really a shameful and a great disaster when the knowledge of Allah's rulings comes next to any other knowledge. There is no harm in learning other sciences and disciplines of knowledge but it is obligatory to prioritize the origin and cornerstone of all sciences,

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which is the knowledge about Allah, His Names, and Attributes, the worship due to Allah Alone, and the knowledge of His Deen (i.e. Islam); including `Aqidah, acts of worship, manners, and rulings that a Muslim should not ignore. Muslims should hold fast to Islam truthfully and sincerely and accept its ordinances and act according to them in all their life affairs with no exception. Muslims must know that if they abide by this, they will achieve happiness and success in this world and in the Hereafter.

Allah has honored and blessed this Ummah with Islam, so if they fail to appreciate it, they will have no value, honor, or happiness.

We ask Allah to guide us and all Muslims to that which pleases Him, to safeguard all of us from deceptive temptations, the evils of our souls and our bad deeds, and to grant all of us the blessing of learning about His Deen, abiding by it and calling to it with clear proofs. We ask Allah to set right the rulers of Muslim people, enable them to support Al-Haqq, and gather them on the Word of Guidance. Verily, Allah is the Owner of all things and He has power over everything. May Peace and Blessings be upon His Servant and Messenger, our Prophet Muhammad, his family, and Companions!

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Knowledge and Morals of Scholars

Praise be to Allah, the Lord of the Worlds! Good end shall be for the pious! May the peace and blessings of Allah be upon His servant and Messenger, the best of His creation who was entrusted with His Revelation, our Prophet and Imam, Muhammad Ibn `Abdullah, his Family, his Companions, and those who follow in his footsteps until the Day of Resurrection.

We have just listened to some Noble Ayahs (Qur'anic Verses) that contain lessons and admonitions. They show that Allah (Glorified and Exalted be He) creates whatever He wills. He is the All-knowing of the affairs of His slaves and knows what their breasts conceal and what they reveal. He is the praised (Glorified be He). To Him is the final destination. He causes the night and the day to succeed each other for the interest of the slaves.

It is better for us to ponder over the Qur'an as those who seek knowledge and those who believe that this Glorious Book is the Word of Allah. He sent it down and to Him it will return. Seekers of knowledge should ponder over this Glorious Book to know its objective and act accordingly. Allah (Glorified and Exalted be He) says,﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾Allah (Glorified be He) also says:﴿ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴾reflecting upon Allah's saying,

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﴿ Verily, this Qur'ân guides to that which is most just and right ﴾and﴿ Say: "It is for those who believe, a guide and a healing." ﴾

I advise you to ponder over, understand, frequently recite, and act according to the Glorious Book. It was sent down to act according to it and not just for recitation. May Allah grant us success!

Our subject today is entitled, "Knowledge and the morals of its People" as the presenter has just mentioned.

Indeed, the virtues and merits of knowledge are well known to everyone. The noblest thing that one can ask for and the best thing a seeker can strive to attain is religious Knowledge. Knowledge is a name of many things but according to Muslim scholars, knowledge signifies the knowledge of Shari`ah. This is the intended meaning of knowledge in the Book of Allah and the Sunnah of His Messenger (peace be upon him). In the absolute sense, it is the knowledge of Allah, His Names and Attributes, rights over His creation, and what He (Glorified and Exalted be He) has legislated for them.

It is knowledge of the detailed knowledge of the path that leads to Allah; knowledge of the purpose of our creation and the end of the slave in the Hereafter.

The knowledge of the Shari`ah is the best and most worthy to attain of all sciences because through it, Allah is recognized, acknowledged, and worshipped. One who possesses this knowledge knows what Allah has made lawful for him and what He has prohibited him from; what pleases Him and what invokes His anger.

It is through this knowledge that a person knows the destination and end. Some people will enter Paradise and

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the rest (which are the majority) will be consigned to disgrace and humiliation. The people of knowledge have cautioned us against this and explained that knowledge is confined to this meaning. Amongst the scholars who indicated this is Al-Qady Ibn Abu Al-`Ezz, the commentator of `Aqidah Al-Tahawiyyah, at the beginning of his commentary. Others have also referred to it, such as Ibn Al-Qayyim and Shaykh Al-Islam Ibn Taimiyyah as well as others.

It is very clear that the merits and virtues of knowledge vary depending on the extent of one's adherence to it. The greatest and most excellent knowledge is that of Allah, His Names, and His Attributes. This knowledge is known as `Aqidah (creed). Indeed to Allah (Glorified and Exalted be He) belongs the best example, which is the highest description in every aspect of His Essence, Names, Attributes and Actions.

Then, the knowledge of Allah's rights over His servants, what He has prescribed upon them, and their final outcome comes next. Then, the knowledge of the aiding sciences such as the principles of Arabic, Islamic terminology, Usul-ul-Fiqh (principles of Islamic jurisprudence), Hadith methodologies and other sciences connected to this knowledge that help better understanding and precision.

The biography of the Prophet (peace be upon him), Islamic history, biography of the narrators of Hadith and the scholars of Islam are also part of this knowledge.

Allah has honored and extolled the people who possess this knowledge and raised their status high. He made them bear witness to His Oneness with sincere devotion. Allah (Glorified and Exalted be He) says,❨ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ❩The people of knowledge testify to His Oneness along with the angels. The angels (peace be upon them) and the people of knowledge,

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affirm Allah's Oneness with sincere devotion towards Him that He is the Lord of the worlds, the true deity worthy of worship, and that worship of anyone besides Him is Batil (null and void). This affirmation is sufficient proof to show their high station due to the fact that Allah made them testify to His Oneness and the right of His worship. He (Glorified and Exalted be He) explained clearly that none is equal to them,❨ Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses). ❩Allah (Glorified be He) also says:❨ Shall he then who knows that what has been revealed unto you (O Muhammad صلى الله عليه و سلم) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed. ❩

Therefore, the people of knowledge and the ignorant are not equal; those who know that what Allah has revealed is the truth, guidance, and a way to success, are not equal to those who have been left blind and kept away from this way and this knowledge. There is an immense difference between the knowledgeable and the ignorant. It is the difference between one who knows the truth and obtains insight through its light and acts according to its guidance until he meets his Lord achieving success with nobility, and one who is blind and away from this guidance following his desires and taking the path of Satan.

The two groups are not similar. Allah (Glorified be He) has clearly stated that He raises the ranks of the people of knowledge due to their good impact upon people and the great benefit that people draw from them. Thus, some of the people of knowledge said, "How good is their impact upon the people! How bad is people's behavior against them!"

They direct people towards righteousness, truth, and guidance. Allah as well as the believers thanked them for their meritorious deeds. At the head of all scholars are the prophets (peace be upon them), for they are the guides

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and then come the callers to Islam who are the most knowledgeable and learned of Allah and His Shari`ah. They are the best people after the Messengers, as they follow in their footsteps and are well acquainted with that which the Messengers were sent with (i.e. the revelation). They are the best to invite people to Islam in the best way, with patience. Allah (Glorified and Exalted be He) says,❨ Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. ❩Allah (Glorified and Exalted be He) also says:❨ And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. ❩He (Glorified and Exalted be He) explained that the people of knowledge fear Him as ought to be feared, although all the believers, generally speaking, fear Allah. But the true and complete fear of Allah is present only among the scholars especially the Messengers (peace be upon him).❨ It is only those who have knowledge among His slaves that fear Allâh. ❩That is, complete and perfect fear.

The scholars are those who are well-aware of Allah, His Names, His Attributes, and His Shari`ah (Islamic law) revealed to the Messengers. Hence, when some people saw that the Prophet's deeds are not enough for them to give them salvation and said, "O Messenger of Allah! We are not like you. Allah has forgiven your past and future sins." The Prophet said,❨ "Indeed, I am the one who fears Allah the most amongst you, and the most pious of you" ❩.

The scholars are the most fearful of Allah among mankind due to their knowledge of Allah, His Din (religion) of Islam, His Names, and His Attributes. They are the most eager among men for the Truth depending on the extent of their knowledge of Allah. The ideal and foremost example of this is that of the Messengers, for they fear Allah the most.

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There are many Hadith showing the virtues and merits of knowledge.

For example, he (peace be upon him) said:❨ "Whoever follows a path to seek knowledge, Allah will make the path to Paradise easy for him." ❩(Related by Muslim in his Sahih (authentic book of Hadith))This shows us the great excellence of the sincere seekers of knowledge who devote their knowledge for Allah's sake, for they are on the path of happiness and salvation. Knowledge should be sought for the right objectives and for its implementation not for the sake of Riya' (showing-off), gaining reputation, or for the sake of anything else. It should be learned to be acquainted with Din, to have insight into what Allah has made obligatory, to strive to take the people out of darkness into the light. Such seekers of knowledge gain knowledge, act upon it, and teach others the good objectives that a Muslim is ordered to do. Every path, whether literally or not, that he takes in search of knowledge is a way to Paradise; his journey from one country to another, from one Halaqah (learning circle) to another, and from one Masjid (Mosque) to another for the sole intention of seeking knowledge. These are from the ways of acquiring knowledge. Likewise, reading and studying Islamic books are also from the ways of seeking knowledge.

A seeker of knowledge should care for all these paths that lead to knowledge and seek them sincerely devoting his act to the Sake of His Lord (Glorified and Exalted be He) and the reward of the Hereafter. He should understand and reflect upon His Religion to know what Allah has made incumbent upon him and what He has prohibited him to do. Thus, he knows his Lord with deep insight and acts accordingly rescuing people and taking part in the activity of the callers

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for the guidance and the supporters of truth guiding people to Allah through knowledge. So wherever he turns, he is in great excellence while having this good intentions - even his sleep is from the paths to Paradise. If he sleeps in order to strengthen himself to seek knowledge or to study or memorize, then his sleep is regarded as worship, contrary to the one who has an evil intention, for he is in great danger. It is authentically reported that the Messenger (peace be upon him) said,﴾ "Anyone who acquires knowledge, not doing so to seek the Pleasure of Allah but for worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection." ﴿(Related by Abu Dawud, may Allah be merciful with him) with a good Isnad (chain of narration)

This is a great admonition for a person who has an evil intention. It is reported that the Messenger (peace be upon him) said,﴾ "Whoever acquires knowledge in order to compete with the scholars or dispute with the ignorant or attract the attention of people to him will enter Hellfire". ﴿

The true knowledge is acquired by learning and practice, because He has ordered it and made it a means by which the Truth is manifested. It is reported in Sahih (authentic) Hadith,﴾ Three types of people will be admitted to the Hellfire firstly. [They include] the one who seeks knowledge or recites Qur'an not for the sake of Allah, but in order to be said: He is a scholar or he is a good reciter of the Qur'an. ﴿There is neither might nor power except with Allah!

O slave of Allah! Dear seeker of knowledge! You must be sincere in your worship, intending it solely for Allah. You must be keen in seeking knowledge with perseverance, then act upon that which the knowledge necessitates, since practice is the aim of knowledge, not to be a scholar or achieve a high class degree. Indeed the main purpose of seeking knowledge is to act accordingly and

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guide people to do good. Consequently, you become the vicegerent of the Messengers (peace be upon them) in calling people to the Truth. It is authentically reported that the Prophet (peace be upon him) said,﴾ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴿(Agreed upon by Al-Bukhari and Muslim)

This shows the merits of knowledge. Among the signs of goodness, happiness, and predestined success is that Allah grants a person good understanding in religious affairs. Thus, he distinguishes Truth from falsehood and guidance from deviation and recognizes the Lord by His Names, Attributes and His great rights, so that he knows the recompense of the Awliya' (pious people) and the enemies of Allah.

The reward of the Awliya' is Paradise, near to their Lord, looking at His Face in the Abode of Honor while

the destination of the enemies of Allah is in a place of torture, punishment, humiliation screened from seeing Allah (Glorified and Exalted be He).

Thus, we come to know the excellence of knowledge and that it is the best and most noble thing for a good-predestined sincere servants, for he knows by it the best and greatest obligation which is worshipping Allah alone with sincere devotion. This knowledge makes him aware of what Allah has made incumbent upon His slaves, which is a great obligation. There is no happiness nor salvation for a slave of Allah except through Him, then through the knowing, holding fast, and firmly adhering to theses obligations.

The scholars who disseminated the knowledge are the chosen people and the best servants on earth. At the head of them are the Messengers and the Prophets (peace be upon them). They are the prime example to be followed, the main source of Da`wah (calling to Islam), knowledge and excellence.

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After them are the people of knowledge at different levels: the more the servant acquires of the knowledge of Allah, His Names, His Attributes and carries out good deeds and promulgates Da`wah, the closer he draws to the rank of the Messengers in Paradise. The people of knowledge are the leaders of life and the light of the universe and thus most worthy of the worldly graces. They direct people to the way of happiness and guide them to the means of salvation leading them to what pleases Allah (Glorified and Exalted be He), draw them nearer to His Mercy, and keep them far from His Anger and punishment.

Scholars are the heirs of the Prophets; Imams of the people after the prophets. They guide and direct people to Allah and teach them His Religion. They have noble manners and praiseworthy attributes. They are the scholars of the truth and guidance, and successors of prophets. They fear Allah much and are constantly observing their actions, and pay great importance to what He orders and forbids. These are their great characteristics, for they have followed in the footsteps of the prophets and adopted their way in calling to Allah with deep insight warning people against the means that cause His Anger and striving towards the good sayings or actions and abandoning the evil sayings or actions which they are aware of. After the prophets, they are the example to be imitated in their great characteristics, praiseworthy attributes, and excellent deeds. They teach others and act accordingly guiding their students to the noblest manners and the right path.

As previously mentioned, the knowledge of Shari`ah is the knowledge of the Book of Allah and the Sunnah of His Messenger (peace be upon him) and all that assists its understanding. It is obligatory upon the people of knowledge to adhere to this great principle, call people to it, and direct their students to it. Their objective should always be

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to know the law enacted by Allah and His Messenger and act accordingly, directing and guiding the people to that. Divisions, disputes, party propaganda, and bias are all impermissible. It is obligatory to invite to Allah and His Messenger, to the Book of Allah and the Sunnah of His Messenger, not to the Madh-hab (School of Jurisprudence) of so and so, the way of so and so, the party or opinion of anyone. All Muslims should follow the same way and work on the same objective that is to abide by the Book of Allah and the Sunnah of His Messenger (peace be upon him).

As for the differences of opinions between the people of knowledge with regard to the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly), it is obligatory to adopt the opinion which is closest to what Allah and His Messenger legislated in the Qur'an or the Hadith or to that which the principles of Shari`ah necessitate.

This is the way of the Imams, as it was the way of the Sahabah (Companions of the Prophet, may Allah be pleased with them and pleases them) who were the Imams after the Messenger (peace be upon him). They were the most knowledgeable people of Allah. They were the best, the most knowledgeable, and well-mannered among people.

They held different opinions on some issues but their Da`wah and way continued to be the same; they called to the Book of Allah and the Sunnah of the Messenger (peace be upon him). Likewise, the Tabi`un (Followers, the generation after the Companions of the Prophet) and their successors such as, Imam Malik, Abu Hanifah, Al-Shafi`y, Ahmad, as well as other Imams of Guidance such as, Al-Awza`y, Al-Thawry, Ibn `Uyaynah, Ishaq Ibn Rahawayh, and others. Their Da`wah was to the Book of Allah and the Sunnah of His Messenger (peace be upon him). They forbade their students from imitating them by saying, "Resort to the main legal sources upon which we depend," i.e. the Qur'an and the Sunnah."

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Whoever is ignorant of the truth should ask the people of knowledge who are noted for their virtue, sound belief, and good reputation. He should respect the scholars, acknowledge their superiority and ask Allah to grant them success and great reward as they have preceded him in great blessing. They (may Allah be merciful with them) guided, and clarified the way. The Companions of the Prophet (peace be upon him) and the prominent scholars who followed them, have excelled over others by their knowledge and Da`wah to Allah. He should realize their status and merit and overlook their mistakes, taking them as an example in seeking knowledge and in calling to Allah. Moreover, precedence and priority should always be given to the sayings of Allah and His Messenger (peace be upon him); one should abide patiently by them and carry out the righteous actions. One should follow them in all these aspects and overlook their mistakes. However, it is not permissible to cling stubbornly and fanatically to one of them or to claim that someone is absolutely correct. Rather one should say that everyone at times errs and at times is correct. What is correct is that which is in conformity with the sayings of Allah and His Messenger (peace be upon him) and Ijma` (consensus of scholars). If the scholars held different opinions, it is compulsory to refer to Allah and His Messenger (peace be upon him). Allah (Glorified and Exalted be He) says,﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴾Allah (Glorified and Exalted be He) also says:﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾This is what the scholars have said in the past and the present.

It is not permissible to stick prejudicially to the opinion of so and so. Likewise, it is forbidden to stubbornly attach oneself to one group or a party.

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These are all from the recent mistakes which many people commit.

It is necessary for all Muslims to have one goal, namely, to follow the Book of Allah and the Sunnah of His Messenger (peace be upon him) in all instances; in adversity and prosperity, in hardships and ease, and when home and abroad. When the people of knowledge hold different opinions, then one should adopt the saying which is in agreement with the evidence without being prejudiced against anyone.

As for the common people, they should ask the people of knowledge and take from them freely whoever is closest to the truth and verity. They should ask them (the people of knowledge) about Allah's Religion, then he (the scholar) should teach them and guide them to the truth according to the Qur'an, the Sunnah, and the Ijma`.

A scholar is recognized by perseverance, Taqwa (fearing Allah as He should be feared), and hastening to do the commandments of Allah and His Messenger and to abstain from what they have forbidden.

These are the essential characteristic of a scholar, a teacher, a judge, a Da`y (caller to Islam), etc. to be a good example of righteousness in practicing his knowledge, fearing Allah wherever he may be, and guiding people to good. He is a good example for his students, family members, neighbors, and others who know

him. They take him, his sayings and actions, which are in accordance with the Religion of Allah, as an example.

A seeker of knowledge should be aware of leniency in regard to what Allah has made obligatory and from falling into that which He has forbidden, for others will imitate him. Likewise, he should not be neglectful of the Sunnah or in committing prohibited things. It is important to take pains with reviving the Sunnah even the supererogatory matters to encourage people to follow it and to be an example for them.

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A seeker of knowledge should stay away from the prohibited things and the doubtful matters so that people do not imitate him.

A seeker of knowledge occupies a special post in the universe, so obligations and responsibilities that he undertakes are more than those assigned to others. The Messenger (peace be upon him) said, "All of you are guardians and are responsible for your charges." .

The people of knowledge are guardians and guides. They should care for their society, as it is their charge. So, it is upon them to carry out this responsibility, whilst fearing Allah. They guide them to the ways of salvation and prevent them from the ways of destruction. They implant the love of Allah and His Messenger in people's hearts. They teach people how to abide by the religious directions, yearn for Allah's Paradise and Mercy, and avoid Hellfire because it is an evil abode. It is obligatory to avoid and warn against Hellfire. Scholars and seekers of knowledge are more entitled to this obligation. They strive to please Allah, refrain from disobeying Him, and call upon Him. They do not exceed the boundaries but take the middle way. They abstain from what Allah forbids and dislikes, so that the Muslims can imitate them and can be influenced by them wherever they are. I ask Allah (Glorified and Exalted be He) by His perfect Names and Attributes to make you and I consistent in that which pleases Him, to purify our hearts and actions, to make us rightly guided, righteous, and among the reformers. I ask Him to make His Din victorious and His Word supreme. I ask Him to grant success to Muslim leaders, to guide their retinue,

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and direct them to rule by Allah's Shar` (Law) amongst the people and discard what opposes it.

As for the other sciences, they have their own significance and importance, like mining, agriculture, farming, and other beneficial industries. It is a collective duty to learn some of these industries depending upon the requirements of the Muslims. A ruler should order and help the Muslims to learn what they are in need of, to achieve welfare and be on guard of their enemies. The actions of the servant of Allah will be regarded as worship whenever his intention is set right. If he does an action without an intention, then it is permissible. I mean the different kinds of permissible industries, i.e. mining, agriculture, farming, etc.

All of these things are necessarily required along with the sincere intention that makes it worship; leaving the intention makes it permissible. Sometimes it may be regarded as collective obligation if necessity dictates. It is compulsory on the ruler to appoint the necessary people to learn this knowledge; its importance depends upon the situation, which differs according to the intention and the necessity.

As for the knowledge of the Shari`ah, it is obligatory, since Allah has created jinn and men to worship and fear Him. There is no way to achieve that but through the knowledge of the Book and the Sunnah as mentioned above.

It is the duty of the seekers of knowledge to understand and study the religion, to learn and reflect upon what Allah's has prescribed, to know the `Aqidah of the Salafiyyah (those following the way of the righteous predecessors)

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which the Prophet (peace be upon him) preached, and his Companions and their followers in righteousness followed. It is the belief in Allah, His Messengers, His Names and His Attributes, believing in them in a manner that befits Allah without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation).

This is the approach and the way of the people of knowledge, as it was the approach of the messengers (peace be upon them), their Companions, and their successors who followed them in righteousness.

We ask Allah to grant the seekers of knowledge success; to help and guide them to everything that He is pleased with; to make them a means to guide His slaves and make their condition better. Indeed, He (Glorified and Exalted be He) has Power over all things. May the peace and prayers be upon our Prophet and Messenger Muhammad ibn `Abdullah, his family, his Companions, and those who followed them in righteousness.

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In Pursuit of Knowledge

All praise be to Allah Alone. May Allah's peace and blessings be upon the Last Prophet.

Undoubtedly, knowledge is the basic foundation of human life, and the knowledge which is most worthy of care and attention is that of Islamic Shari`ah. Knowledge of the Islamic Shari`ah helps the individual to grasp the wisdom for which Allah (may He be Praised) created us and sent His messengers. It is the knowledge through which man knows Allah (Exalted be He) and how to worship Him. Allah (Exalted be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿He (Exalted be He) also says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿These two Ayahs (Qur'anic verse) reveal the wisdom behind the creation of man and jinn and sending the messengers. Any nation that does not adopt a sound creed or follow a true religion is certainly ignorant. This is so regardless of the level of development and the progress they may achieve in different walks of life. Allah (may He be Praised) says:﴾ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴿The good life is that of the people of knowledge and faith. Allah (Exalted be He) says:﴾ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life ﴿He (may He be Praised) says:

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﴾ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴿Beneficial knowledge is only acquired through a teacher, who must be well aware of the subject he is teaching, since the one who lacks something cannot give it. Scholars are the inheritors of the prophets. Therefore, teaching has proved to be the most difficult task due to the perfect qualities a teacher should have in terms of beneficial knowledge, good morals, continuous righteous deeds, patience and the ability to bear difficulties for the sake of correcting the student and giving him a pure Islamic upbringing. The more qualities of perfection a teacher has, the more successful he will be in teaching.

In this regard, the ideal example and the leader of all is Prophet Muhammad (peace be upon him) ibn `Abdullah Al-Hashimy, Al-Araby, Al-Makky, then, Al-Madany. He was the most perfect in all good qualities. He encountered many difficulties and suffered great hardship in teaching and instructing people. However, he patiently endured all difficulties for the sake of conveying his message to bring the Ummah out of darkness to light - may Allah give him the best reward! The Prophet (peace be upon him) raised a righteous generation that is considered the best generation in human history. The reason lies in the outstanding upbringing and instruction the Prophet (peace be upon him) gave his Companions, his tireless patience, and helping them come to Allah (may He be Praised) Who guided them first of all.

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Therefore, the most necessary duty of the teacher is to follow the footsteps of the first teacher i.e. Muhammad (peace be upon him) and try his best to know how to carry out this task and then apply it to his students as much as he can. The Ummah desperately needs righteous teachers whose knowledge and approach are based on the Qur'an and Sunnah, particularly at a time in which advocates of destruction prevail and callers of reconstruction and reform are rare. Moreover, they should disseminate the morals of the Salaf (righteous predecessors) such as truthfulness, honesty, sincerity, respect of commands and prohibitions, competition in virtues, and avoiding vice.

Teaching is one of the most difficult careers; yet, it is the most decent, fruitful and magnificent as long as the teacher is sincere, has a good intention, and works hard. By doing so, he will receive a reward that is similar to that of those who benefited from his knowledge.

In an honorable Hadith, the Prophet (peace be upon him) directs:﴾ The best among you (Muslims) are those who learn the Qur'an and teach it. ﴿He (peace be upon) said:﴾ If Allah guides aright even one man through you that is better for you than to possess the most valuable camels ﴿The Prophet (peace be upon him) also said:﴾ Whoever guides to something good will have a reward similar to that of its doer. ﴿Certainly, the teacher brings up the spiritual side of the student. Thus, he should have high morals and good standing so that his students may imitate him. Also, he should observe the commands of the Shari`ah and keep away from prohibitions. He should manage his time; joke a little; be patient, smiling, happy, open-hearted, handsome, self-sufficient, competent, knowledgeable; and master a great deal of the Arabic styles that enable him to do his job perfectly.

Undoubtedly, the person, who is concerned with all aspects of study of the human soul and looks for the means that help him know

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the way through which he can easily implant the sciences in that soul, will reap good results in unveiling its secrets, inherent emotions, and feelings and its capacity to receive information.

This study and research will provide the teacher with information that is essentially the basic rules on which education depends. These rules may be summarized as follows: When a teacher wants to implant a piece of information in the mind of his students, he should first know everything about the lesson he is going to teach, and how to teach and introduce it, and draw the attention of his students to the main subject. He should do this by focusing on the topic of the lesson without discussing irrelevant points that may distract the students or deprive them of its benefit. In teaching the sciences, he should utilize his powers of persuasion through using good presentation and similes, and concentrate on the key points that represent the main components of each lesson. The teacher should inculcate the general points first and then move gradually to the details, since the general points constitute the most important part of everything and the details come next in importance. A teacher should prepare intensive materials and explain them to his students, make them like the lesson that is being taught, encourage them to listen to it and acquaint them with the benefits and objectives. He should take into account that he is teaching each student in an appropriate manner and in the language s/he understands, since students are not equal. He should allocate time for discussion and tolerate any mistakes because these mistakes are made

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in the quest for truth. He should encourage students to conduct research that leads to the truth, taking into consideration factors of the environment, human nature, habits and climate. These matters greatly affect the psychology of the students and reflect on their understanding, records of achievement and endeavors.

Unquestionably, an intelligent teacher who takes these matters into consideration greatly influences his students more than his colleagues. A teacher is like a doctor, so it is his duty to know the tendencies of his students and the level of intelligence of each of them. In the light of this knowledge, he should evaluate the basic criteria for addressing the minds and understanding his students. This is one of the main reasons behind the success of the teacher.

In fact, the most important knowledge that must be taught is that which deals with correcting man's `Aqidah (creed) in the light of the Qur'an and Sunnah and the guidance of the Salaf. After that, they should care about the rest of the Shari`ah sciences and the other sciences that are indispensable for man on condition that they do not divert man from the fundamental knowledge for which Allah (Exalted be He) created all things. Another condition is that these sciences should serve the public interest without prejudice to the beneficial knowledge. Allah (Exalted be He) guided some people to acquire and teach beneficial knowledge for great wisdom that He knows, so He benefited humanity everywhere through those people who, subsequently, gained a good reputation and fame, a doubled reward, and a happy ending. Other people are deprived of all these things because they swerved from the straight path, so that their knowledge brought them and their students evil consequences. Not only are they lost in the maze of disbelief, atheism and heresy, but they also misled other people and shared the same sin. The utmost justice and wisdom of Allah (Exalted be He) and His punishment is for whoever deviates from the truth

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and the straight path or follows his whims. All this necessitates that he will have only loss and deviation. Allah (may He be Praised) says:﴾ So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). ﴿He (Exalted be He) also says:﴾ And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. ﴿There are many Ayahs (Qur'anic verses) to that effect.

We implore Allah (Exalted be He) to endow us and all Muslims with beneficial knowledge and righteous deeds. We ask Him to shower us with mercy and grant us understanding of Islam and steadfastness on it. We ask Allah (Exalted be He) to correct the Muslim rulers and leaders and support the truth with them - indeed, Allah is over everything Competent. May peace and blessings be upon His slave and Messenger Muhammad, his family, Companions, and those who followed their guidance until the Day of Resurrection!

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A Piece of Advice to Seekers of Knowledge

Praise be to Allah. May peace and blessings be upon His messenger, our Prophet Muhammad, his family, and Companions.

Undoubtedly, seeking knowledge is one of the best acts that draws a person closer to Allah and is a means to Jannah (Paradise). It is important to be sincere when seeking knowledge intending it for the Sake of Allah only and not for any other purpose. This is the way to avail of it and reach high ranks in the worldly life and the Hereafter.

It is reported that the Prophet (peace be upon him) said:("If anyone acquires knowledge by which Allah's Pleasure should be sought but acquires it only to gain some worldly advantage, he will not experience the `Arf (fragrance) of Jannah on the Day of Resurrection.")Related by Abu Dawud through a Hasan [good] Sanad [chain of narrators].

According to a report of Al-Tirmidhy through a Da`if (weak) Sanad,the Prophet (peace be upon him) said:("Whoever acquires knowledge in order to compete with the scholars, or dispute with the ignorant, or attract the attention of people to him will enter Hell-fire.")

He (peace be upon him) advised every learner and Muslim to be sincere to Allah in all deeds and act upon Allah's Saying (May He be Glorified and Exalted):(So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.)It is related inSahih Muslimthat the Prophet (peace be upon him) said:(Allah

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(May He be Glorified and Exalted) says: "I am the One Who is not in need of a partner. If anyone does anything associating others with Me, I will leave them to that which they associated with Me.")

He (peace be upon him) ordered each seeker of knowledge and Muslim to fear Allah (Glorified be He) and to be mindful of Allah with regard to all matters, acting upon Allah's Saying (Glorified and Exalted be He):(Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).)Allah (Glorified be He) also says:(But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).)Some of the Salaf (righteous predecessors) said: "The peak of knowledge is to fear Allah." `Abdullah ibn Mas`ud (May Allah be pleased with him) said: "fearing Allah is the sufficient knowledge and daring disobedience is the sufficient ignorance." Some Salaf said: "The most knowledgeable of Allah fears Him most." This statement finds further support in the Prophet's saying (peace be upon him) to his Companions:(By Allah, I am the most fearing among you of Allah and the most dutiful to Him.)The more the person becomes aware of Allah, the more perfect is his piety, sincerity, observation of Hadud (ordained punishment for violating Allah’s Law) and warning against sins.

Therefore, Allah (Glorified and Exalted be He) says:(It is only those who have knowledge among His slaves that fear Allâh.)Those who have knowledge of Allah and His Religion are those who fear and obey Him most and are most conscious of His Religion. The messengers and prophets (peace be upon them) are on top in this regard and then their followers in righteousness. Therefore, the Prophet (peace be upon him) told that of the signs of happiness is to be well-informed of Allah's Religion. He (peace be upon him) said:("When Allah wishes good for someone, He bestows upon him the understanding of religion.")Related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Mu`awiyah [may Allah be pleased with him]. This is because comprehending religion urges the servant to carry out Allah's Commands, fear Him, observe His Obligations, and to be on their guard against

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committing sins. It also encourages good conduct, good deeds, and advising people for Allah's Sake.

I ask Allah (Glorified and Exalted be He) to grant us, seekers of knowledge and all Muslims comprehension of His Religion and holding fast to it. We seek refuge with Allah from the evils of our souls and from our sins. He is the One Who is Capable of doing so. May Allah's Peace and Blessings be upon His slave and Messenger Muhammad, his family, and Companions!

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Ruling on learning and teaching positive law

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our honorable brother, Shaykh Ahmad ibn Nasir ibn Ghunaym, may Allah increase his knowledge and Iman (faith) and make him blessed wherever he is. Amen.

As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter dated 3/5/1397 A.H. (may Allah guide you), but I was not able to read it until five or six days ago. I understood your question regarding the ruling on those who study or teach positive (man-made) law, as to whether they have committed Kufr (disbelief) or Fisq (flagrant violation of Islamic Laws) by doing so and whether it is valid to perform Salah (Prayer) behind them.

The answer is that there is no doubt that Allah (Glorified be He) obligated His Servants to rule and judge according to His Shari'ah (Islamic law). He warned them against resorting to other than it, and declared this as characteristic of the hypocrites. He also said that ruling by other than His Laws is the ruling of Jahiliyyah (time of ignorance) and He (Glorified and Exalted be He) clarified that there are no laws better than His. Almighty Allah swore that the Servants will not be Mu'minin (believers) until they make His Messenger (peace be upon him) the judge in all disputes between them and find in themselves no resistance against his decisions and accept them with full submission. He (Glorified be He) also mentions in Surah Al-Ma'idah that judging by other than what He has revealed is Kufr, injustice, and Fisq. Allah clarifies all the proofs of what we have mentioned in His Book. As for those who study and teach such laws, they are divided into different categories:

First category: those who study or teach them to learn their reality, realize the superiority of the Shari'ah laws over them, or to benefit from them in a way that does not contradict with

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the Shari'ah, or to benefit others in these regards. As far as I can see, there is no sin in this, as evident to me from the Shari'ah; in fact, they will be rewarded and praised if they want to show the defects of these laws and the superiority of the Shari'ah over them. Performing Salah behind anyone from this group is undoubtedly valid. The ruling on them is the same as for those who study or teach the rulings on Riba (usury/interest) or the types of Khamr (intoxicants) and gambling, and corrupt beliefs, to know what they are, clarify Allah's Ruling on them, and benefit others by this. This is as long as they believe in their prohibition in the same way as the previous group should believe that ruling according to positive laws is inconsistent with Allah's Shari'ah. The ruling on them is not that of those who learn Sihr (sorcery) or teach it to others, as Sihr is forbidden in itself, as it includes Shirk (associating others with Allah in His Divinity or worship) and worshipping Jinn (creatures created from fire) instead of Allah. Consequently, learning or teaching it to others is not achieved except through Shirk. This differs from those who study and teach positive laws, not to rule in accordance with them or out of belief in their validity, but for a permissible or a Shar'y (Islamically lawful) purpose as previously mentioned.

Second category: those who learn or teach positive law to judge by it or assist others to do so, believing in the prohibition of ruling by other than what Allah has revealed, but being motivated by a desire or love of money to do so. Those people are undoubtedly Fasiqs (flagrant violators of Islamic Law) who are committing Kufr, injustice, and Fisq, however, it is minor Kufr, injustice, and Fisq that does not take them out of Islam. This is the known opinion of the scholars and it is also the opinion of Ibn `Abbas, Tawwus, `Ata', Mujahid, **and a group of the Salaf (righteous predecessors) and Khalaf (successors), as was mentioned by** Al-Hafizh Ibn Kathir, Al-Baghawy, Al-Qurtuby, **and others. It was also mentioned by the scholar** Ibn Al-Qayyim **(may Allah be merciful to him) in his book: "Al-Salah". Shaykh** `Abdul-Latif ibn `Abdul-Rahman ibn Hasan **(may Allah be merciful to him) also wrote a good treatise on this issue, which was published in the third volume of**

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"Al-Rasa'il Al-Ula (The First Collection of Messages)".

There is no doubt that the people of this category are in great danger, as it is feared that they may fall into Riddah (apostasy). As to the validity of performing Salah behind them and their likes of Fasiqs, this is a well-known controversial subject. However, the more obvious from the Shar'y (Islamic legal) evidence indicates that it is valid to perform Salah behind all the Fasiqs whose Fisq does not reach to the level of major Kufr. This is the opinion of a multitude of scholars and the view of Shaykh Al-Islam Ibn Taymiyyah, **who wrote some valuable words in this**

regard, which we will literally quote here for their great benefit. In "Majmu' Al-Fatawa", vol. 23, p. 351, he said: "It is permissible for a man to perform the Five Daily Prayers, Jumu'ah (Friday) Prayer, and others, behind a person who is not known to commit Bid'ah (innovation in religion) or Fisq, by the consensus of the Four Imams (Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) and other Muslim scholars. It is not one of the conditions for following an Imam in Salah that the Ma'mum (a person being led by an Imam in Prayer) should know what the beliefs of the Imam (the one who leads congregational Prayer) are. They should not also examine them by asking, "What do you believe?" Instead they should pray behind those whose reality is hidden. On the other hand, if they perform Salah behind someone they know to be a Fasiq or a Mubtadi' (one who introduces innovations in religion), there are two well-known scholarly opinions concerning the validity of the Salah according to the Madh-habs (Schools of Jurisprudence) of Ahmad and Malik, whereas the Madh-habs of Al-Shafi'y and Abu Hanifah say that it is valid.

As for those who say: "I only give my money to those I know," meaning that they do not perform Salah behind those they do not know, in the same way as they do not give their money to those they do not know, this is an ignorant saying that was not stated by any of the Imams of the Muslims. If someone gives money to someone unknown, they may deceive them over it or waste it, but if an Imam makes a mistake or forgets, the Ma'mum will not be blamed for this, as mentioned in the Hadith reported by Al-Bukhari and others in which the Prophet (peace be upon him) said, "They (your Imams) lead you in Salah; if they do it correct, it (the reward for Salah) is for you and for them, and if they mistake, it (the reward) is for you and (the sin) upon them." He (peace be upon him) thereby makes it clear that the Imam bears the responsibility of the mistake and not the Ma'mums. 'Umar and other Sahabah (Companions of the Prophet - may Allah be pleased with them) forgetfully led people in Salah while they were Junub (in a state of major ritual impurity), so they repeated it but did not order the Ma'mums to do so. This is the Madh-hab of the Jumhur (dominant majority of scholars), including Malik, Al-Shafi'y, and Ahmad, according to the well-known opinion reported from him.

The same ruling applies if an Imam does something he deems it excusable, whereas in the opinion of the Ma'mum it invalidates Salah, such as bleeding, performing Salah without Wudu' (ablution), touching his penis, not saying Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), where the Imam believes that his Salah is valid in spite of that, while the Ma'mum believes it to be invalid because of that. The Jumhur agrees on the validity of the Salah of the Ma'mum in this case, according to the Madh-habs of Malik and Ahmad, based on the most authentic of the two narrations reported from him, and it is also one of the two opinions narrated from the Madh-hab of Al-Shafi'y, and the one adopted by Al-Qaffal and others.

If, for example, an Imam intentionally performed Salah without Wudu' and the Ma'mums never knew this until they died, Muslims unanimously agree that Allah will not hold them to account for this and they will not bear any sin for it, unless they learn that the Imam is performing Salah without Wudu', in which case they must not perform Salah behind him, because he is not a worshipper offering Salah, but a jester! If after finishing the Salah, it is learned that the Imam performed Salah without Wudu', there is a difference of opinion among the scholars as to whether it should be repeated. If a Ma'mum knows that the Imam is a Mubtadi' (one who introduces innovations in religion) who calls others to follow his Bid'ah or a Fasiq (someone flagrantly violating Islamic law) whose Fisq (flagrant violation of Islamic law) is apparent, if he is the regular Imam of a Masjid (mosque) and the Ma'mum has no choice but to perform Salah behind him, such as when he is the Imam for the Jumu'ah (Friday) or 'Eid (Festival) Prayers, or the Imam for the Hajj Prayers at 'Arafah, and so on, they should perform Salah behind him, according to the majority of the Salaf and the Khalaf. This is the Madh-hab of Ahmad, Al-Shafi'y, Abu-Hanifah, and others. Therefore, the scholarly opinion concerning 'Aqidah (creed) is that Ma'mums should perform Jumu'ah and 'Eid Prayers behind any Imam, whether he is righteous or wicked. Similarly, if there is only one Imam in a village, congregational Salah should be offered behind him, because performing Salah in congregation is better than performing Salah alone, even if the Imam is a Fasiq, and this is the Madh-hab of the Jumhur, including that of Ahmad ibn Hanbal, Al-Shafi'y, and others. In fact, Salah in congregation is Wajib (obligatory) on each individual man, according to the Madh-hab of Ahmad. Anyone who abstains from offering Jumu'ah and congregational Prayers behind a wicked Imam is a Mubtadi', according to Imam Ahmad and other Imams of Ahl-ul-Sunnah (Adherents to the Sunnah), as he mentioned in the treatise, "Risalah 'Abdus Ibn Malik Al-'Attar".

The correct view is that it should be performed and not repeated. The Sahabah used to perform Jumu'ah and congregational Prayers behind wicked Imams and they did not repeat them. For example, Ibn 'Umar used to perform Salah behind Al-Hajjaj, and Ibn Mas'ud and others used to perform Salah behind Al-Walid ibn 'Uqbah. He used to drink Khamr to the extent that he once performed four Rak'ahs (units of Prayer) when leading them in the Subh (Dawn) Prayer and then asked, "Should I do more?" Ibn Mas'ud said, "What we have already done with you today is in excess." And this was why they referred the matter to 'Uthman.

It is also mentioned in: "Sahih Al-Bukhari", that when 'Uthman (may Allah be pleased with him) was

besieged, someone else led the people in Salah. So someone said to `Uthman, **"You are the Imam of the people, and the person who is leading the Salah is an Imam of Fitnah (sedition)." `Uthman replied saying: "O my kin! Salah is the best deed that people perform, so if they do it well follow them and if they do it badly, avoid their errors." There are many other similar examples.**

The Salah of a Fasiq or a Mubtadi` is valid in itself, so if someone is led in Salah by one of them, their Salah will not be invalid, but it will be Makruh (reprehensible), due to the reprehensibility of performing Salah behind them, as enjoining what is good and forbidding what is evil are Wajib (obligatory). Therefore, anyone who openly commits Bid`ah or immorality should not be appointed as a regular Imam for Muslims, as they deserve Ta`zir (discretionary punishment) until they make Tawbah (repentance to Allah). If it is possible to shun him until he makes Tawbah, this will be good. Also, if some people stop performing Salah behind him and perform it behind someone else, in the hope that this may affect him and induce him to perform Tawbah, withdraw, or shun other people away from committing sins like his, not performing Salah behind such a man will be in the public interest, as long as the people do not miss performing the Jumu`ah or congregational Prayers. However, if not performing Salah behind him will lead people to miss the Jumu`ah or congregational Prayers, anyone who abstains from performing Salah behind him will be a Mubtadi`, acting in opposition to the Sahabah (may Allah be pleased with them). Similarly, if the regular Imam is appointed by rulers it will not be in the public interest to stop performing Salah behind him, in this case people should not stop performing Salah behind him; it will be preferable to perform it behind the best Imam.

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This ruling applies to anyone who openly commits Bid`ah or Fisq that patently contradict the Qur'an or Sunnah, such as the Bid`ah of the Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), the Jahmiyyah (a heretical group denying the Attributes of Allah and believing that Qur'an was created), **and their likes."**

It is, therefore, clear that anyone who declares that it is invalid to perform Salah behind a Fasiq does not have any reliable proof, as far as I know. However, those who teach and practice positive law resemble those who study the different types of Riba, Khamr, or gambling, or teach them to others for their own desires or their greed for money, even though they do not regard that as permissible and know that all Riba-based transactions are Haram (prohibited), as they know that drinking Khamr and gambling are also Haram. However, due to their weak Iman and their being overwhelmed by their desires or greed for money, their belief that these things are Haram does not stop them from being involved with these forbidden matters. According to Ahl-ul-Sunnah, they are not Kafirs (disbelievers), as long as they do not believe that this is permissible as previously clarified.

Third category: those who study or teach positive law believing that it is lawful to rule by them, whether they believe that the Shari`ah is superior to them or not. According to the Ijma` (consensus) of Muslims, they are Kafirs who are committing major Kufr, because, by believing that it is permissible to rule by positive law in contradiction to the Shari`ah, they regard as permissible things necessarily known in Islam to be Haram. These people come under the same ruling as those who regard Zina (premarital sexual intercourse and/or adultery), Khamr, and the like as permissible, because deeming these to be permissible is belying Allah and His Messenger and opposing the Qur'an and Sunnah. The scholars of Islam unanimously agree that anyone who regards as permissible something that Allah has forbidden or regards as forbidden something that Allah has permitted is a Kafir, when the matter is inevitably well-known and undeniable in Islam. This will be clear to anyone who studies the opinions of scholars from the four Madh-habs on the rulings on apostates.

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There is no doubt that the students who study some matters related to positive law or an introduction to it in the legal or management institutes are not intending by this to rule by what contradicts with Allah's Shari`ah. They want or it is wanted from them to know about it and compare it to the rulings of the Shari`ah to recognize its superiority over man-made laws. They may even gain other benefits from this study that will give them a deeper understanding of the Shari`ah and have more certainty about its uprightness.

Even if we assume that some of them want to learn this subject to rule by it instead of by the Shari`ah and that they deem this to be permissible, it is not permissible to rule against the others with the same ruling as them, as Allah (Glorified be He) says: ﴾ and no bearer of burdens shall bear the burden of another. ﴿ **The Prophet (peace be upon him) also says,** ﴾ "A wrongdoer only wrongs themselves." ﴿

From what we have said, it will be clear to you that casting aspersions over the aforementioned students acting as an Imam for the Salah and ruling that it is not valid to perform Salah behind them is not sanctioned by the Shari`ah or the people of knowledge, as it has no legal basis. I hope that what I have mentioned has removed any doubt in you about those students described as being in the first category, or regarding them as being Fasiqs or Kafirs. As for the second category, there is no doubt about their Fisq. As for the third category,

there is no doubt that they are Kafirs and that it is not valid to perform Salah behind them.

I ask Allah by His Beautiful Names and Lofty Attributes to grant me, you, and all our brothers a good understanding of His Din and to keep us firm on it. I ask Him to protect us all from the evil of our own selves and the wickedness of our deeds, and from misleading temptations, verily He is the Ever-Near, the All-Hearer, As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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A speech delivered at the first Conference for Da`wah and Du`ah held in Madinah in 1397 A.H.

[On Saturday afternoon corresponding with the 24th of Safar in 1397 A.H., the International Conference for Da`wah (calling to Islam) Guidance and Preparation of Du`ah (callers to Islam) was opened. His Eminence, Sheikh `Abdul-`Aziz ibn `Abdullah ibn Baz, Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance, inaugurated the conference on behalf of His Royal Highness Prince Fahd ibn `Abdul-`Aziz, the Deputy King, Crown Prince, Deputy Prime Minister, and the Supreme President of the Islamic University. Below is the speech delivered by His Eminence.]

Praise be to Allah, the Lord of the worlds, who has created man and Jinn (creatures created from fire) to worship Him, and ordered them to do this in His Book and through His Messenger (may Allah's peace and blessings be upon him). He sent Messengers (peace and blessings be upon them) to call people to it, the last of whom was our Prophet Muhammad ibn `Abdullah (may Allah's peace and blessings be upon him), and He made his message universal. I testify that there is no Ilah (god) except Allah; He has no partner; and it is He alone who states in His Glorious Book,﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿It is He also who commanded His Prophet to call to His Way with wisdom and fair preaching; and informed

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him that Du`ah who have deep insight are those who are His real followers. He (Exalted be He) states,﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿I testify that Muhammad is Allah's Servant, Messenger, His trustee on the matters of Wahy (Revelation) and the best of His creation. Allah sent him as a mercy to the worlds, role model to followers, a proof against all (disobedient) servants, a witness, a bearer of glad tidings, a warner, a caller to Allah by His Leave, and an illuminating light. Thus, people were guided after ignorance, eyes were opened after blindness, people agreed after discrepancy, and were sustained after poverty. Blind eyes, deaf ears, and closed hearts were opened, and people were guided to the straight path. May Allah's peace and blessings be upon him, his family, companions, and those who follow his example and guidance until the Day of Judgment!

Dear brothers and members of this conference, in the Name of Allah, the Great, I inaugurate this international conference for Da`wah Guidance and Preparation of Du`ah on behalf of His Royal Highness Prince Fahd ibn `Abdul-`Aziz, the Crown Prince of the Kingdom of Saudi Arabia and Deputy Prime Minister, as he is too busy to attend this conference. May Allah grant him success, help and guide him, and bless his deeds!

Dear brothers and members of this conference, it is a pleasure for me to welcome you with the Islamic greeting: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). Welcome to your home among your brothers in

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the city of the Messenger of Allah (peace be upon him). In his Masjid (mosque), in the place where he migrated, in the first capital of Islam; and the place where Da`wah was launched by Prophet Muhammad (peace be upon him), his noble Sahabah (Companions), the liberators and conquerors, and the guided Imams (rulers), and their followers in righteousness. May Allah be pleased with them all and please them. May Allah also make us and you from those who follow them in righteousness, make Islam triumph, raise His word; set right the affairs of all Muslims; make the best the rulers, grant them understanding of Islam; and lead them and us to His Straight Path. He is All-Hearer, Ever-Near.

Dear brothers, this is undoubtedly a great conference that has been convened due to necessity. We would like to thank the Islamic University in Madinah for taking on the responsibility to hold this conference, preparing for it, inviting selected scholars and Du`ah from more than seventy countries to attend the conference and exchange viewpoints concerning the affairs of Da`wah and Du`ah; removing the impediments in the way of Da`wah; discussing ways of fighting against the misguiding calls, destructive methodologies, deviant ideas; and all the issues related to Da`wah and the affairs of Muslims.

We would like also to thank the government of Saudi Arabia, may Allah guide it, for their acceptance to organize, support, and sponsor this conference, as is their usual in supporting all Da'wah and Islamic related issues.

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Praise be to Allah, they have blessed efforts and great achievements in supporting the causes of Muslims and

Du`ah, and giving aid to their institutions, schools and organizations. May Allah reward them for this, bless their deeds, grant them more of His Bounty, make them a reason for spreading the Islamic Da`wah, guide their advisers and grant them success. May Allah grant success to all Muslim leaders everywhere; guide them to the straight path. May Allah make Al-Haqq (the Truth) victorious and defeat falsehood through them; keep them upright in Islam, devoted in `Ibadah (worship) to Allah only, and eliminate anything that contradicts this. May Allah (Glorified and Exalted be He) guide the Muslim leaders, scholars, callers to Al-Haqq and help officials all over the Islamic world to cooperation in righteousness and piety. May Allah make His Way victorious and His Word supreme, clarify the truth of Tawhid (monotheism) and `Ibadah for which Allah (Glorified and Exalted be He) has created the creation and sent the Messengers, clarify the truth of Shirk (associating others in worship with Allah) which is the gravest sin and most serious crime, eliminate it, disclose and eradicate the means to it by the ways prescribed by Allah (Glorified and Exalted be He).

May Allah also guide them all to fight Bida` (innovations in religion) that has spread in the world and caused ambiguity in religion for many people, although they were not revealed by Allah. Too many people promote these Bida` nowadays and call to them in the name of Islam, which has resulted in confusing the truth with falsehood among many people, as the well-informed scholars are too few to explain the truth of Isalm to everyone, reveal to them the truth of what Allah sent His Prophet Muhammad

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(peace be upon him) with, and explain the meanings of the Qur'an and the Sunnah (whatever is reported from the Prophet) as clearly as the Sahabah learned it from the Prophet himself.

Dear brothers and members of the conference!

It is clear to everyone who has the least knowledge or insight that the Islamic world, or perhaps the entire world, is in dire need of the Islamic Da`wah that shows people the reality of Islam, its rulings, and merits, and explains to them the meaning of La ilaha illa Allah (there is no deity but Allah) and the Shahadah (Testimony of Faith) that Muhammad is the Messenger of Allah. Most people do not understand the two Shahadahs as they should, so they have associated others with Allah and turned away from Him, although theses two Shahadahs are the foundation of faith and the basis of Islam.

As for the first Shahadah, it conveys the reality of Tawhid and `Ibadah that should be dedicated only to Allah (Glorified and Exalted be He). It clearly means that none has the right to be worshipped except Allah; it denies `Ibadah for anything apart from Allah, and confirms it for Allah only. `Ibadah is a comprehensive term which encompasses everything that Allah loves and is pleased with, whether sayings or deeds, both apparent and hidden, such as Salah (Prayer), Zakah, Sawm (fasting), Hajj, slaughtering animals, vowing, Du`a' (supplication), seeking help, Sujud (Prostration) and so on. These forms of `Ibadah must be dedicated to Allah alone. The scholars should clarify this to people, and that dedicating these forms of `Ibadah to a prophet, a Waliy (pious person) or other creatures is considered Shirk (associating others in worship with Allah). Allah (Glorified and Exalted be He) states,﴿ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴾He (Glorified and Exalted be He) also stated,

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﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾He (Exalted be He) also states,﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾There are many Ayahs (Qur'anic verses) that stress this meaning.

As for testifying that Muhammad is the Messenger of Allah, many people do not understand it right. They seek the judgment of man-made laws, and ignore Allah's Shari`ah (Islamic law), whether out of ignorance or negligence. Testifying that Muhammad is the Messenger of Allah implies believing in him (peace be upon him), obeying his commands, avoiding his prohibitions, believing in what he brought, and worshipping Allah only in the manner which he taught. Allah (Glorified and Exalted be He) states,﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ Allah (Glorified be He) also says﴿ And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). ﴾

All Muslims, whether man or Jinn, must worship Allah alone, and seek the judgment of Prophet Muhammad (peace be upon him), as Allah (Glorified be He) states,﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾

He (Glorified and Exalted be He) also states,

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﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾Allah (Glorified be He) also says:﴿ And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws). ﴾﴿ And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree). ﴾﴿ And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh]. ﴾

Dear brothers and members of this conference,

people nowadays are in dire need of Da`wah and explanation of the character and deeds of Du`ah who are to perform it. There is no doubt that Du`ah should be upright in their sayings and deeds; and be a good example for the people to follow in their reputation, morals, deeds and all their affairs. The world must facilitate the means of Da`wah and remove any impediments in the way of Du`ah.

The Muslims desperately in need of need of righteous Du`ah and eminent scholars who call them to return to the Qur'an and the Sunnah, clarify their meanings to them, and inform them about the Sirah (the Prophet's biography), and that of his Sahabah (may Allah be pleased with them and please them).

The Muslims and the world in general are in dire need to know the reality of Islam and its merits. By Allah, if the people learn its truth, they will embrace it in crowds as they did

after the conquest of Mecca by the Prophet (peace be upon him).

Dear honorable, righteous scholars, our mission is great; the duty of the officials in the Islamic world, whether scholars, rich people, princes, or leaders, is so heavy; and the responsibility is enormous.

We must fear Allah as He should be feared when dealing with people. We should cooperate in righteousness and piety wherever we are; we should maintain strong connections in the field of Da`wah, to guide people to what is good and cooperate in righteousness and piety. May your conference be a form of cooperation in goodness as you exchange opinions on everything that leads to the spread of Islamic Da`wah, removing the impediments from the way of Du`ah, and clarifying the means that should be used to face the deviant calls, destructive principles and sweeping trends.

I hope that your conference solves these problems and clarifies all that the Muslims need in all parts of the world. By Allah, you are responsible for this, and it is a heavy responsibility. I implore Allah (Glorified and Exalted be He) to grant success to this blessed conference, make it reach sound decisions, give it a good end, and make it fulfill the its hopes. I also pray that your efforts and exchange of opinions solves the problems, brings benefit to the Mu'mins (believers), and brings Allah's Mercy to His servants. So, they know the reality of Islam and embrace it and then you will be rewarded the same as them. It is authentically reported that the Messenger of Allah (peace be upon him) said,❨ One who guides to something good has a reward similar to that of its doer. ❩He (Peace be upon him) also said:❨ If anyone calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness)

without their reward being diminished in any respect. ❩Both Hadiths are related by Muslim in his Sahih (authentic) Book of Hadith.

May Allah (Glorified and Exalted be He) guide us all to the straight path; rectify our affairs and the Muslims'; and increase the callers to guidance and supporters of Al-Haqq among the Muslims. May Allah guide the Muslim rulers to what pleases Him and rectifies their affairs. He is the All-Hearer, Ever Near. Praise be to Allah, the Lord of the Worlds. May Allah's Peace and Blessings be upon His Servant and Messenger Muhammad, his family, Companions, and those who followed them in righteousness!

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Da`wah to Allah

In the Name of Allah. Peace and blessings be upon the Messenger of Allah!

Indeed, Da`wah (calling to Islam and Allah) is one of the most important obligations in Islam. It is the practice of messengers and their followers until the Day of Resurrection. In fact, Allah has commanded people to practice Da`wah and highly praised those who undertake it. Allah (Exalted be He) states:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿Allah (Glorified be He) also says:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿So dear reader, see how Allah commands Muslims in the first Ayah (Qur'anic verse) to practice Da`wah explaining its stages, in order that a Da`i (caller to Islam) will be clear on how to approach different types of people.

For example, someone may be a doer of good but is heedless. This person needs to be invited wisely by explaining the Truth, guiding them to it, and the immediate and deferred benefits of following it. Thus, they are more apt to accept the invitation, take heed, and hasten to follow the Truth. Another type of people is those renouncing the Truth due to their being preoccupied with other things. This type requires fair preaching including inspiration, encouragement, and showing them the immediate and deferred benefits of following the Truth,

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as opposed to misery, corruption, and bad consequences. This method may lead them to follow the Truth and abandon their false ways.

Undoubtedly, this is a serious endeavor that requires the Da`i to show patience, forbearance, and leniency with others, following the example of the best caller, Prophet Muhammad (peace be upon him). A third type of people is those who are deluded by a doubtful matter which hinders them from understanding and following the Truth. This type needs to be confronted and debated in a good way so that they can easily understand the Truth and the doubtful matter is eliminated from their minds. A Da`i should be extra lenient with this type and must be patient when arguing with them until all doubt is removed by introducing various arguments and providing sufficient and clear explanations appropriate to the recipient's language and culture. Not everyone understands Arabic well, even if they are scholarly, and may misunderstand a ruling due to inability to grasp a different language, customs, or traditions. This may lead them to err and attribute words to Allah and His Messenger unknowingly.

You can imagine the great evils that may come out of such behavior whether in this world or in the Hereafter. Therefore, the Da`i is required to understand Islam well, grasp the rulings of Shari`ah (Islamic law), and know the languages and customs of those being called to Allah. Thus, a Da`i should expand his knowledge of the Qur'an and Sunnah (whatever is reported from the Prophet) and exert every effort to understand the Commandments of Allah and His Messenger. Further, he should master the Arabic language and Sirah (the Prophet's biography) from his mission until his death. In this way, a Da`i will be able to guide people to Islamic morals and deeds explained in the Qur'an and Sunnah. The more effort and patience a Da'i exerts, the more he will be praised

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by Allah Who states:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds ﴿

This Ayah shows that the callers to Allah are the best people in speech if they support their words with righteous deeds and adhere to Islam out of love, true belief, and joy for this great blessing. Only then will others be influenced by the Da`wah, will benefit from it, and will love the callers for guiding them to the Truth. On the other hand, there are callers whose deeds belie their speech. They will not be praised by Allah and their Da`wah will yield no fruits. Rather, Allah hates them and people curse them and renounce their Da`wah. Allah (Exalted be He) states:﴾ O you who believe! Why do you say that which you do not do? ﴿﴾ Most hateful it is with Allâh that you say that which you do not do. ﴿Allah also reproaches the Jews in His statement:﴾ Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense? ﴿In this Ayah, Allah (Glorified be He) shows us that a Da`i who does not practice what he preaches is not accepted neither by reason nor by Shariah. How can any reasonable and devout person accept it!

May Allah guide us to what pleases Him and allow us to be among those who are guided by the Truth and apply it. You are the Most Generous One to be asked and the Best One to respond.

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The Impact of Da`wah on the Society

Praise be to Allah. May peace and blessings be upon the Messenger of Allah and upon his family and companions!

Allah has elevated the status of and highly praised the callers to Him so much, as He (may He be Praised) says,﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿Undoubtedly, this praise encourages and inspires them. It also relieves the difficulties of Da`wah (calling to Islam) and urges them to start earnest and vivid endeavors in this cause. `Abdul-Razzaq related on the authority of Ma`mar that Al-Hasan Al-Basry (May Allah be merciful with him) recited the following Ayah,﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness) ﴿and commented as follows: The Ayah refers to Allah's beloved, Allah's ally, Allah's chosen and most beloved servant who responds to Allah and calls people to believe in what he responds to Allah and does righteousness and says, "I am of the Muslims." This is the vicegerent of Allah.

Undoubtedly, the messengers (peace be upon them) are the chief callers to Allah and worth having the characteristics mentioned by Al-Hasan (May Allah be merciful with him). Our Prophet - the Best and the Last Prophet - is the most worthy of these characteristics.

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Muhammad ibn `Abdullah ibn Abdul-Mutalib (peace be upon him) conveyed the Message, fulfilled the Trust, and endured the suffering of Da`wah patiently and perfectly until Allah made this religion superior and completed His bounty and then people, due to his Da`wah, entered into the religion of Allah in multitudes. Afterwards, his honorable Sahabah (the Prophet's companions) adopted this great path and followed his guidance. They believed in Da`wah and helped the flag of Islam flutter everywhere. Thanks to their perfect sincerity, true endurance and tireless patience in Da`wah and Jihad in all circumstances, they became an excellent example that people should follow in Da`wah and Jihad, teaching the useful knowledge, and doing good deeds. As a result, they overcame enemies, achieved their objectives, and attained great success in all fields.

They, after the messengers, deserve to be praised and ascribed with the said characteristics mentioned by Al-Hasan. Furthermore, everyone who adopts their path and patiently endures the hardships of Da`wah and strives to achieve this goal is to share the praise mentioned in the Ayah and the characteristics that Al-Hasan ascribed to the callers to the truth. It is authentically reported from the Prophet (peace be upon him) that he said,﴾ One who guides to something good has a reward similar to that of its doer. ﴿The Prophet (peace be upon him) also said:﴾ If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect..." ﴿Related by Muslim in his Sahih.

When he (Peace be upon him) sent `Ali (May Allah be pleased with him) to Khaybar, he said﴾ By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable of the camels. ﴿Agreed upon by Imams Al-Bukhari and Muslim.

This Hadith and the other reports that convey the same meanings alert the callers to Islam and participants in Jihad to the purpose of Jihad and Da`wah. The caller's aim is to guide humans, take them out from darkness to light,

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remove them from Shirk and worshipping the creation to faith and Islam and the worship of the true deity, Allah the One, that no one has the right to be worshiped but He. The purpose of Da`wah and Jihad is not to shed blood, take money, and enslave women and offspring. Only when the disbelievers deny the truth and insist on disbelief and abstain from the Jizyah (poll tax required from non-Muslims living in an Islamic state) humbly, Muslims may fight them to guide them, their offspring, and women to the way of Allah and teach them the morals of the religion to escape them the causes of eternal torment and suffering. Thus, Muslims overcome the disbelievers' tactics and enmity that hinder the spread of Islam from reaching people and hearts. Undoubtedly, this is one of the great merits of Islam realized by a just and knowledgeable person, be they Muslim or non-Muslim, and this is out of Allah's mercy. Allah, All-Wise and All-Knower, has made Islam a religion of mercy, kindness, justice, and equality which makes it suitable for every time and place and excel all the human laws and systems.

If the minds of all humans are gathered to bring forth something similar to or better than this religion, they will not be able to do so. Exalted is He who has prescribed it, as He is All-Wise, Just, and All-Knowing about the benefits of His slaves. The teachings of this religion have nothing to do with vanity and foolishness, and address the sound minds and instincts.

Dear Muslim brother who seeks the truth, reflect upon the Qur'an and the Sunnah of your Prophet (peace be upon him) and learn the Islamic upright teachings,

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the guided rulings and good morals. Your breast is expanded, heart is healed, and you are guided to the right path.

May Allah reform the affairs of all Muslims, give them good understanding of the religion and help the truth prevail through them. May Allah grant the Muslim rulers success to do what benefits the country and the subjects and help them back the Da`wah. Indeed, He is the One Who is Capable of doing so! May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

This is NOT the Proper way to Reform, O Hamad!

All praise be to Allah. May peace and blessings be upon the Messenger of Allah.

I have read the article published in Al-Siyasah newspaper in its issue no. 668 dated 19/8/1404 A.H. by Hamad Al-Sa`idan. He (may Allah guide him) quotes me saying some words about shaving the beard which I have not said. He claims that I have said, "Any Fatwa (legal opinion issued by a qualified Muslim scholar) issued by me must be stamped with my seal and signed by the Ministry of Waqf." This is clearly a lie, for I have never stipulated having the signature of the Ministry of Waqf on any of my Fatwas. The writer goes on talking about shaving the beard and other matters and claims that the Hadith where the Prophet (peace be upon him) said, "Be different from the Mushriks (who associate others with Allah in His Divinity or worship); trim the moustache and grow the beard." means that men nowadays should shave their beards. The Magi, Jews, Sikh and others grow their beards nowadays and thus, as he says: "It is obligatory to be different from these sects by shaving our beards."

He adds that "Al-Azhar scholars have applied this Hadith - ordering Muslims to be different from

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the Mushriks and others - by shaving their own beards....". No doubt this writer has exceeded all the proper limits and has behaved improperly regarding the Sunnah (whatever is reported from the Prophet). The Prophet's command is clear and must be obeyed and anyone who opposes it will have a bad end. Allah (Exalted be He) says: And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. The Prophet's command to let the beard grow is clear and should be obeyed at all times until the Day of Resurrection, whether Mushriks shave or grow their beards. Mushriks agreeing with Muslims in one of the teachings of Shari`ah (Islamic law) such as growing the beard does not mean that Muslims should disobey their Shari`ah. In addition, it is obligatory on non-Muslims to enter Islam and as Muslims, we are commanded to call them to Allah. Yet, if they join Islam, we are not required to abandon Islam just to be different from them. Rather, we should invite them to enter Islam and we should not imitate them in matters contradicting Shari`ah. This is a well-known fact to all scholars.

Furthermore, it is impertinent to interpret the Hadith to mean the obligation of shaving the beard just because some Mushriks let their beards grow. In fact, the writer is spreading evil and promoting it. Add to this that not all Mushriks have let their beards grow. Even if we assume that all Mushriks have done so, it is not permissible for Muslims to disobey the Prophet's command and shave their beards to be different from Mushriks. Any insightful person who has the least knowledge about Shari`ah would not say that, for this incurs numerous evils and bad consequences.

As for the writer's claim that Al-Azhar scholars have shaved their beards to be different from Mushriks who grow theirs, it is groundless. If any Muslim contradicts the Shari`ah

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this cannot be taken as evidence to oppose Shari`ah. Rather, it is our duty to disapprove of practices that contradict Shari`ah and warn people against following them, instead of taking these practices as evidence to contradict Shari`ah. Furthermore, many scholars have committed acts that oppose Shari`ah in some aspects either due to their ignorance of the evidence or for another reason. However, their behavior should not by any means be taken as evidence on the permissibility of contradicting established laws of Shari`ah. Rather, they should be excused on the grounds that Shari`ah has not reached them, it has reached them but not this obligation or any other excuse. The matter is discussed in details by Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) in his book "Raf` Al-Malam 'an Al-A'immah Al-A`lam" where he explained in detail the excuses of scholars who do acts that contradict Shari`ah. You can refer to this book, for it is very useful for any seeker of the Truth.

I advise the writer, Hamad, to observe Taqwa (fearing Allah as He should be feared) and warn him against criticizing and ill-thinking of Muslims who let their beards grow. Moreover, I advise him to think well of all his Muslim brothers who are keen on applying Shari`ah and following the Sunnah of the Prophet in all his sayings and deeds and to excuse them in any negligence. Allah (Glorified and Exalted be He) says in Surah Al-Hujurat: O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.). The phrase, Nor defame one another means: do not criticize one another by mentioning faults. Then, Allah (Glorified be He) says: O you who believe! Avoid much suspicion; indeed some suspicions are sins. Allah (Glorified be He) orders Muslims

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to avoid much suspicion since some may be false. The suspicion meant here is that guessed without evidence or proof from Shari`ah.

Therefore, it is authentically reportedin the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said,﴾ "Beware of suspicion, as suspicion is the falsest speech." ﴿This does not mean we will not advise scholars or callers to Allah who have erred in an act, in their Da`wah (calling to Islam) or in their life. On the contrary, they should be guided to the Truth in a good manner without any criticism, suspicion, or mockery that drives people away from the Truth instead of guiding them it. Allah (Glorified and Exalted be He) orders His Messengers Musa and Harun upon sending them to the most tyrant disbeliever saying:﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿In addition, when Allah talks about the Prophet (peace be upon him), He mentions his leniency, wisdom, kindness and gentleness in Daw`ah. Allah (Glorified be He) says:﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿Furthermore, Allah orders the Prophet (peace be upon him) to invite people to Islam with wisdom and fair preaching. Allah says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿The command is not only addressed to the Prophet (peace be upon him). It is also addressed to all Muslim scholars and callers, as Allah's Commands to the Prophet (peace be upon him) are general to the whole nation, unless there is evidence specifying otherwise. Allah (Glorified be He) says:﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴿He (Glorified and Exalted be He) also says:﴾ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴿

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He (Glorified be He) says:﴾ And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴿Moreover, it is confirmed that the Messenger of Allah (peace be upon him) said,﴾ "Anyone who is deprived of kindness is deprived of all good." ﴿

The Prophet (peace be upon him) said,﴾ "Kindness is not to be found in anything without adding to its beauty, and it is not withdrawn from anything without making it defective." ﴿He (peace be upon him) also said,﴾ "Indeed, Allah grants for kindness that which He does not grant for severity." ﴿There are many other Hadiths informing us that it is the duty of the callers to Allah and those who advise Allah's Servants to choose the most suitable and effective ways with kind and fine sentences without any violence or repulsion. They should use the words most likely to convince a sinner to return to the Truth and accept it renouncing their sin or evil deed. In addition, callers are advised not to adopt harsh methods that drive people away from the Truth and make them reject it.

May Allah guide us and all Muslims to understanding His religion, steadfastness on it, and calling others to it! I seek refuge with Allah from the evils within our selves, from our evil deeds, and from attributing words to Allah and His Messenger (peace be upon him) ignorantly, for He alone is Capable of that! Peace and blessings be upon our Prophet Muhammad, his family, Companions, and those guided with his guidance until the Day of Judgment!

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Da`wah to Allah is truly different from that, O Salih!

Praise be to Allah. May peace and blessings be upon the master of the early and the late generations, our Prophet Muhammad (peace be upon him), his family, and Companions.

I have perused what the Shaykh Salih Muhammad Jamal wrote in Al-Nadwa newspaper, on Monday (Rabi` II 2, 1405) under the title (Friday Khutbah (sermon) and Current Events). It grieves me that the writer criticized the Khatib (preacher) of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) concerning his disapproval of the celebration of Mawlid (the Prophet's birth day) and the banquets prepared by the family of the deceased on the third day of death.

The writer, may Allah guide him to the right path, indulged in such matters without having sufficient knowledge and objected to the Khatib and considered his speech boring. This is an invalid objection, for the Khatib is right in what he said; his speech was not boring. It was out of enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) as the Prophet (peace be upon him) ordered us to do. The Children of Israel were cursed for giving up enjoining the Ma`ruf and forbidding the Munkar which would appear among their people and they would not change it. Allah (Glorified and Exalted be He) says:(Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.)(They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.)

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No true Muslim would accept to be described by the deed of the Kafirs (disbelievers) of the Children of Israel in their neglect of denying and warning against the wrong and their tolerating it. It is authentically reported that the Messenger of Allah (peace be upon him) said:(If people see Munkar and do not change it, Allah will soon send upon them His punishment.)

As for celebrating the Mawlid, the Shari`ah proofs emphasize that it is not permissible to celebrate the Mawlid of the Messenger (peace be upon him) or anyone else. This is Bid`ah (innovation in religion), for the Messenger (peace be upon him) did not mark it or any of his Rightly-Guided Caliphs, Sahabah (Companions of the Prophet) (may Allah be pleased with them) or Tabi`un (Followers, the generation after the Companions of the Prophet) who followed them in righteousness in the best centuries, were most informed of the Sunnah (whatever is reported from the Prophet), loved the Messenger (peace be upon him) most, and were keen to follow his way after him. It is authentically reported that the Prophet (peace be upon him) said:(He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.)In another Hadith, he (peace be upon him) said:(You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to and hold fast to them. Avoid novelties, for every novelty is Bid`ah and every Bid`ah is an error.)

These two Hadiths warn eagerly against innovating Bid`ahs and acting upon them.

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In the Ever-Glorious Qur'an, Allah (Glorified be He) says(And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).)Allah (Glorified be He) also says:(And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.)Allah (Glorified be He) also says:(And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.)Allah (Glorified be He) disapproves of a person who introduces to the Religion of Allah that which He has not been sent down. He says:(Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?)

There are so many Ayahs (Qur'anic verses) to this effect. Innovating Mawlids means that Allah has not completed the religion for the Ummah (nation based on one creed) of Muhammad and that he (peace be upon him) did not convey to the Ummah its obligations until those who came later innovated in Allah's Shari`ah what Allah has not ordained, claiming that this draws them closer to Allah. Undoubtedly, this entails great danger and objection to Allah (Glorified be He) and to His Messenger (peace be upon him), for Allah has perfected the religion for us and completed His Favor upon us. Verily, His Messenger (peace be upon him) conveyed the Message in a clear way.

Had celebrating the Mawlid been pleasing to Allah (Glorified be He), the Prophet would have pointed it out to the Ummah or would have done it during his lifetime or the Sahabah would have done it. Since none of

this happened, it becomes clear that this not of Islam. Moreover, this is considered of the novelties which the Messenger (peace be upon him) warned his Ummah against,

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as mentioned in the two previous Hadiths. There are so many Hadiths to the same effect, such as his saying (peace be upon him) in the Friday Khutbah:(And then, the best of the speech is the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their novelties; and every Bid`ah is error.)(Related by Muslim in his Sahih)

A group of scholars denied and warned against the Mawlid, such as Shaykh Al-Islam, Ibn Taymiyyah, Al-Shatiby, and others in accordance with the mentioned proofs and others like them. On the contrary, some late scholars permit it, if no Munkar takes place such as over-estimation of the Messenger of Allah (peace be upon him), intermixing between women and men, or the use of musical instruments and the like that are denied by the Purified Shari`ah. Moreover, they thought that it was good Bid`ah. The Shari`ah rule is to refer matters of dispute to the Book of Allah and the Sunnah of His Messenger (peace be upon him). We did refer this question, i.e., celebrating the Mawlid, to the Book of Allah and found that Allah orders us to follow his Messenger (peace be upon him) in what he preached and warns us against instituting in His Religion that which He has not ordained. Allah states that He has perfected the Religion for this Ummah. This celebration was not mentioned by the Messenger (peace be upon him). Thus, it is not of the religion which Allah made perfect for us and ordered us to follow His Messenger therein.

Besides, we referred this question to the Sunnah of the Messenger of Allah and found that he (peace be upon him) did not do it nor order us to do it, nor did his Sahabah (may Allah be pleased with them). Therefore, we became sure that the Mawlid is not of the religion and is an innovated Bid`ah. It entails resembling the Jews and Christians with regard to their festivals. Consequently, it is clear to any person with the least degree of wisdom and desire to establish Al-Haqq (the Truth) that celebrating the Mawlid is not of the religion of Islam. Rather, it is considered one of the innovated Bid`ahs which Allah and His Messenger ordered us to

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avoid.

A reasonable person should not be deceived by the numerous people who do this in many countries, for Al-Haqq is not to be known by the many doers but by the Shari`ah proofs. Allah (Exalted be He) says:( And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. )The Khatib of Al-Masjid Al-Haram, may Allah bless him, has done right when he denied the Bid`ah of Mawlid. He properly advised people for the Sake of Allah, supporting his opinion with clear proof on the greatest Islamic Minbar (pulpit), so that benefit would be general and it will be an argument against a person who does not know. Objecting to the Shaykh is an utter error, transgression against Allah and His Religion without knowledge or guidance, and contradiction to the Shari`ah proofs mentioned above. There is no good Bid`ah. All Bid`ahs are wrong as the Prophet (peace be upon him) said.

As for the banquets that are prepared during consoling after death, they are undoubtedly of the traditions of Jahiliyyah (pre-Islamic time of ignorance) like wailing which the Messenger of Allah warned against, even if the writer is ignorant of that, may Allah guide him! The Sunnah is to prepare food for the familyof the deceased, as a form of support and showing condolences, as they might be too grieved to think of food.It is reported by Al-Imam Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah with a Sahih (authentic) Sanad (chain of narrators) on the authority of `Abdullah ibn Ja`far ibn Abu Talib (may Allah be pleased with them) that he said, "When the death of Ja`far was announced, the Messenger of Allah (peace be upon him) said to his family(Make food for the family of Ja'far, for they are too grieved to think of food now.)This is the act of Sunnah.

As for preparing food by the deceased family for people, whether the cost for preparing it is paid by

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the heirs or from the third of the wealth left by the deceased or undertaken by someone else, this is not permissible, for this is contrary to the Suunah and is an act of Jahiliyyah. This is an overburden and distraction for them.It is reported by Ahmad and Ibn Majah with a good Sanad on the authority of Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) that he said:(We used to consider sitting with the family of the deceased and making food for mourners after burial as sort of wailing.)It is not authentically reported that the Messenger of Allah (peace be upon him) or any of the Sahabah (may Allah be pleased with them) or any of the Salaf (righteous predecessors) made a banquet for the deceased, neither at the time of death nor after a week, forty days, or a year. This is Bid`ah which should be abandoned and renounced. One should repent to Allah of it, for this includes innovation in religion and resemblance of the people of Jahiliyyah.

The eminent scholar Abu Muhammad `Abdullah ibn Ahmad ibn Qudamah Al-Maqdisy (may Allah be merciful with him) said in Al-Mughny: "Section: It is permissible to prepare food for the family of the deceased and they are not the ones who should make food for people." In a word, it is Mustahab (desirable) to prepare food for the family of the deceased, as a form of support and showing condolences, as they might be too grieved to think of food.

It isnarrated by Abu Dawud in his Sunnanwith a Sanad on the authority of `Abdullah ibn Ja`far that he said "When the death of Ja`far was announced, the Messenger of Allah (peace be upon him) said:(Prepare food for the family

of Ja'far for there came upon them an incident which has engaged them. ❳It is reported by `Abdullah ibn Abu Bakr that he said: "We continued to abide by this act of the Sunnah (preparing food for the deceased's family) until a time came when some people started to give it up." As for the deceased's family making food for people, this is Makruh (reprehensible), for this overburdens them and entails resembling the people of Jahiliyyah. It is reported that Jarir came upon `Umar and asked:

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"Do you wail over your dead persons?" "No," he replied. "Do you gather at the home of the family of the deceased and make food, he asked. "Yes," he replied. Then, he said, "This is wailing."

As for the writer's question - may Allah guide him - whether all that is not done by the Messenger (peace be upon him) and his Sahabah is Haram (prohibited) or vice versa i.e. the basic rule is that all acts are lawful except for those declared to be Haram by Nass (Islamic text from the Qur'an or the Sunnah). This speech includes generalization and excessiveness and should not be taken as absolute. What is correct is that it is not permissible for anyone to innovate or institute for people any act of `Ibadah (worship) that the Messenger (peace be upon him) did not mention, for acts of `Ibadah are Tawqifiy (bound by a religious text and not amenable to personal opinion). Only what Allah and His Messenger have instituted should be legal. He who innovates any act of `Ibadah institutes in the religion that which Allah has not ordained. So he is considered an innovator in contradiction with the purified Shari`ah and his Bid`ah should be rejected based upon the proofs mentioned above such as celebrating the Mawlid. Likewise, all acts that belong to the Jahiliyyah should not be innovated or approved of such as holding a Ma'tam (mourning assembly), for all matters of Jahiliyyah are inadmissible and prohibited, except for what the purified Shari`ah approved of. The Prophet (peace be upon him) said in the Farewell Hajj:❲ All the aspects of life of Jahiliyyah are abolished. ❳

He (peace be upon him) said to Abu Dharr when he insulted a man by his mother:❲ You are a person who has some remnants of the Days of Jahiliyyah. ❳There are so many Hadiths to the same effect. In the Ever-Glorious Qur'an, Allah (Glorified be He) says to the wives of the Prophet (peace be upon him):❲ And stay in your houses, and do not display yourselves like that of the times of ignorance ❳

As for matters that have nothing to do with `Ibadah or Jahiliyyah,

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they are originally lawful except for what the Shari'ah deems Haram such as some kinds of food, drink, and manufactures, since people are knowledgeable of their religious affairs. We should exclude what Allah and His Messenger prohibited such as wearing gold and silk with regard to men and such as men's resemblance of women and the like forbidden matters. All these should be excluded from the basic rule. Since Allah has made it obligatory to provide advice for people for His Sake and highlight the mistakes committed, I took upon myself to point out the mistake this writer made. May Allah guide us, the writer, and all Muslims to what pleases Him of sayings and deeds and grant us sincere repentance. May Allah help us stand steadfast on His Book and the Sunnah of His Prophet Muhammad (peace be upon him) and avoid what contradicts them. He is the One Who is Capable of doing so.

May Allah's Peace and Blessings be upon our Prophet and leader Muhammad, his family and Companions and those who followed his guidance until the Day of Judgment.

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Islamic Movements and the Role of Youth

Praise be to Allah, the Lord of the Worlds. No aggression shall be except against oppressors. Peace and blessings be upon the Master of Messengers and the Master of the early and the late people, and upon his family and Companions.

Allah (Glorified and Exalted be He) has made the Shari`ah (Islamic law) of Muhammad (peace be upon him) the Last of divine laws, chosen Islam as a religion for the best Ummah (nation based on one creed) ever raised up for mankind, and sent messengers with the religion which He approved to the exclusion of all other false religions. He (Exalted be He) says,﴾ Truly, the religion with Allâh is Islâm. ﴿Allah (Glorified be He) also says:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿Allah (Glorified be He) also says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿

The perfection which Allah (Exalted be He) granted the Islamic Shari`ah of Muhammad (peace be upon him) is clear in its commands, prohibitions, and other rulings, which meet both the needs of souls and the demands of societies, despite the new variables and inventions that have come to light.

Those who observe world religions that contradict Islam would find

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that their doctrines do not suit the requirements and aspects of this life and do not satisfy souls, so the adherents of these religions feel a desire to keep religion separate from politics. They say things like "Render unto Caesar the things which are Caesar's; and unto God the things that are God's."

In Islam, it is very different; for souls, when stricken by crises and problems, find in Islam and its legislation a way out and peace of mind. The more the souls keep away from the religion of Islam, the weaker Iman (Faith/belief) grows, the more they are disturbed by anxiety, and the more the society's problems increase.

Only resorting to Allah (Exalted be He) can relieve souls and hearts by complying with the Shari`ah and adopting Islmic characteristics.

The Ever-Glorious Qur'an is the Book of Allah; falsehood cannot approach it from before it or behind it; it can never be in doubt; for it is a revelation from the Wise and Praiseworthy, and no secret is hidden from Him. He is the All-Knower of the interests of people in this life and the Hereafter. The Ever-Glorious Qur'an is the first source of Islamic `Aqidah and its rulings; it is a cure for the hearts of the believers and rest for their conscience as they accustom themselves to Dhikr (Remembrance of Allah). Allah (Exalted be He) says,﴾ verily, in the remembrance of Allâh do hearts find rest. ﴿

At the present time, people are coexisting and there is a multitude of conferences and inventions, as well as differences of cultures that mix with the developing

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mass media, and there is also a rapid transference of knowledge as the countries of the world draw closer and share their concerns. In this time, we find them trying different solutions including mottos and principles to relieve the hearts, ease pains and solve some of their problems.

However, such solutions do nothing as they do not relieve hearts or reform societies, for they are not from Allah, the Most Forbearing and the All-Knowing. They are far from the Shari`ah which Allah (Exalted be He) set for His People. Allah is the Most Truthful and He says, pointing out the status of the Ever-Glorious Qur'an which is kept safe from abuse and change and free from differences and contradictions:﴾ Had it been from other than Allâh, they would surely have found therein many a contradiction. ﴿Allah (Glorified be He) also says:﴾ And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. ﴿Allah (Glorified be He) also says:﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿

Due to the strange behaviors of some youth groups generated in different societies in the east and the west, who behave absurdly in a way that causes laughter - indeed misfortunes ironically invite a smile, the researchers were concerned with finding the causes and effects, trying to look for solutions that help eliminate hallucinations and pains but they went in confusion

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and their studies and solutions were futile. They found that people who stand steadfast with peace of mind

against such storms are the Muslims who are committed to their religion and are observing the rites prescribed by Allah (Exalted be He). Nevertheless, they tried to obscure this fact which was incompatible, many years ago, with their approaches and overview towards Islam. They try to deceive Muslim youth into thinking that their religion has defects and fails to keep pace with the modern life. In fact, they are simply mirroring the defects of their own doctrines and thoughts; they attribute them to Islam after failing to find solutions for them.

However, the Muslim youth whose insight was heightened by Allah (Exalted be He) find peace of mind in returning to the Islamic teachings and adopting its commands as a treatment for whatever is new in their societies. They set the Messenger of Allah (peace be upon him) as their model and instructor who guides them by his sayings and deeds in all situations. He (peace be upon him) would resort to Salah (prayer) whenever a misfortune befell him and used to say to Bilal (may Allah be pleased with him):﴾ O Bilal, give us comfort by Salah. ﴿He (peace be upon him) said:﴾ My utmost pleasure is made in Salah. ﴿This complies with Allah's Saying:﴾ And seek help in patience and As-Salât (the prayer) ﴿.

The Islamic movements that are arising among youth in every Muslim country are a new return to Islam whose commands and Shari`ah relieve souls and meet the requirements of the society in every time and place.

Youth, in any nation, are the backbone which

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constitutes the element of dynamics and vitality, since they have productive energy and renewed capabilities. Nations usually rise up at the shoulders of its aware and enthusiastic youth.

However, the dynamism of youth should be accompanied by the wisdom of the elders with their experiences and thoughts. Both parties are indispensable for each other. In the course of the blessed Da`wah (calling to Islam), the youth played a prominent role, as well as the leading role of the elders who provided guidance and support to the Ummah of Islam, the Ummah of the everlasting message which occupies the first place among other Ummahs when Allah (Exalted be He) honored it with this religion and the leader of messengers - Muhammad (peace be upon him). All, under the leadership of Muhammad ibn `Abdullah (peace be upon him), continued to establish the early Islamic state which expanded to new horizons. The banner of Islam fluttered high over most parts of the earth during the different ages of Islam, when leading youth would defend Islam and Muslim homes by their powers and tongues, and through their knowledge and deeds. At the same time, they would lead the ranks for Jihad (fighting/striving in the Cause of Allah) to make the Word of Allah most supreme, they would also gather in crowds in Halaqahs (learning circles) at the hands of great shaykhs, seeking their wisdom and getting enlightened with their knowledge, taking advice, and guidance from them and availing themselves of the fruit of their efforts and experience accompanied by the practice of the Shari`ah of Islam.

Some of the youth were the leaders of the Jihad carrying the flag of Jihad and spreading the religion of Allah. They led Islamic armies and achieved victory with the Help of Allah (Exalted be He). Our Islamic history is rich with striving youth

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and experienced shaykhs (may Allah be merciful with them).

The Muslim youth continued their renewed efforts in the Crusades in Al-Sham (The Levant) and Andalusia, and other battles where Al-Haqq (the Truth) clashed with falsehood until our present day. This enthusiasm infuriated the enemies of Islam, who sought to put obstacles in their way or to change their orientation, either by detaching them from their religion, creating a huge gap between them and knowledgeable scholars, attributing disgusting and incorrect titles to them, tarnishing their reputation or provoking some governments against them.

Consequently, all this led to the emergence of some movements that opposed and were antagonistic to the society and leadership. Sometimes, confrontations and secret shameful activities took place. Moreover, certain Islamic movements have come to the surface, some of which are in the United States and Europe that comprehend and preach Islam and see it as the treatment of the world's concerns and problems, most importantly, the corruption of youth and evil influences.

The youth played a very significant role in such movements and took effective actions that called for enlightenment and support; however, some of them, particularly in some Islamic countries, are subjected to suppression, harassment, and persecution. Some continue to play the role for which the Islamic teachings call, for the sake of Da`wah and enlightening Muslims about new occurrences that

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do not match the Manhaj (methodology) of Islam.

This kind of movement still has a good influence in reforming the youth and guiding many societies to Al-Haqq inside and outside the Muslim world, through Islamic books, lectures and camps where Muslims meet from different parts of the world to study religious sciences and social problems and to understand the surrounding reality, acting upon Allah's Saying (Exalted be He):﴾ Of every troop of them, a party only should go forth,

that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). ﴿

They keenly organize their leisure time in doing fruitful activities. Leisure time has been exploited by Westerners and Easterners in different activities that do not fulfill the hopeful result of absorbing the energies of the youth and guiding them.

The Muslim youth who act according to the Islamic teachings have a great role to play in refining souls, and guiding and keeping the society safe and secure; they are opposed by the enemies of Islam who realize the supreme status of Islam which does not force anybody to embrace it and which guarantees justice, noble morals, uprightness, environmental equilibrium and social security and stability.

Of the most notable points when talking about the role of the youth in Islamic movements in the past and the present are the following:

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1- Taking care of the early youth by guiding them to Islam, taking interest in the educational curriculum, keeping away harmful influences, and working on helping them to adhere to their religion, the Book of Allah, and the Sunnah (whatever is reported from the Prophet). Muslim scholars and thinkers should be interested in raising them, taking into consideration their opinions and inquiries, guiding them to the way of A l-Haqq with wisdom, fair preaching, and arguing with them in the best manner, for in this way they would be willing to accept advice out of following the right view with determination and enthusiasm for Islam.

2- Keenness on providing a good example at school, at home, in the club, and on the street with regard to the way of treatment and avoiding anti-Islamic aspects, which may throw them into doubt, make them hesitant to accept what they are advised to do, or withdraw from society, claiming that it is a society that does not practice Islam, whose sons say what they do not do.

All this may lead to detachment, haste, and uncontrolled behavior, whose results badly affect both the individual and society, as well as the Islamic work. It produces no useful benefit for the youth.

3- Holding periodic meetings with the youth where guardians, scholars and responsible people in Islamic countries gather with them, let them express their opinions and thoughts, study problems attentively and solve critical issues and questions, so that there will be no room for misconceptions or diversion from the Islamic work which the

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youth are enthusiastic to do from the way that has been outlined by Islamic teachings. Such meetings should be held in an intimate atmosphere so as to express views with fraternity, love, and mutual confidence far from fanaticism, depreciation, or ignoring others.

Youth are like plants; when they are looked after, they will grow and be fruitful, but if they are neglected, their growth will be stunted and will lose their fruits in the future. The youth are full of vitality that should be exploited and developed. The best approach in life to attach youth to the religion, scholars, the Ummah and the homeland is that of Islam. The more the youth keep away from the approach of their clear religion and follow the path of excessiveness and estrangement or intolerance and retirement, the more grave the consequences will be. There is neither might nor power except with Allah!

The responsibility of people in charge including leaders, scholars, and thinkers is great; they should take care of the youth and guide and clarify the approach of Islam in order to encourage them to adopt it as a way of life and to follow its teachings practically.

This is the most important obligation and treatment; it comes from giving advice for the sake of Allah (Exalted be He), His Book, His Messenger, and the leaders of the Muslims and common Muslims, by which Iman becomes perfect, as the trustful Messenger (peace be upon him) told us.

Moreover, subjecting the youth to destructive ideas and misconceptions and failing to comprehend their thoughts, answering their questions, and clarifying the sound view to them, may lead to grave consequences.

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It is obligatory to help the youth to avoid all harm and to reap all benefits, as did the Salaf (righteous predecessors) (may Allah be pleased with them) in the different ages of history when no harmful responses took place against the individual and the community.

Muslims in charge, both old and young, scholars and students, and thinkers and officials should cooperate with the youth in their homes, schools, societies and universities. Everyone should cooperate to guide the youth and create the correct atmosphere for creativity under the shadow of the tolerant Islamic creed.

We ask Allah to guide the Islamic Ummah - young and old, leaders and peoples - to do what pleases Allah (Exalted be He), to heal hearts and reform deeds and to direct everyone to the Straight Path. Allah is the One Who is Capable of doing so and the One Who guides to the right path. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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muslim minorities: Their conditions and hopes

All praise be to Allah, the Lord of the worlds, and peace and blessings be upon our Prophet Muhammad, the truthful and honest one, and upon all his family and Companions!

Allah (Glorified and Exalted be He) sent Prophets and Messengers to invite people to Tawhid (belief in the Oneness of Allah), to sincerely worship Allah Alone, and to explain the Shar'iah (Islamic Law) that He ordained for His Servants. He created humans and Jinn (creatures created from fire) for this purpose. Allah (Glorified be He) says (what means):﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿He (Glorified and Exalted be He) also says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿

Allah (Glorified be He) says that He never punishes a people until after He has sent them a bearer of good news and a warner. He (Exalted be He) says:﴾ O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things. ﴿Allah also says:﴾ And We never punish until We have sent a Messenger (to give warning). ﴿

Our Prophet Muhammad (peace be upon him), whom Allah commissioned after a period of suspension of Messengers, received the Wahy (Divine Revelation) when

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oppression and disobedience of Allah prevailed on earth, to bring people back to obedience of Allah. He (peace be upon them) was sent to both the Jinn and humans, Arabs and non-Arabs, as a bearer of good news and a warner and to inform people of Allah's Shar'iah. He (peace be upon him) explained Al-Haqq (the Truth) and invited people to adhere to it, sending envoys and letters to leaders and kings to call them to Islam, to establish the inexcusable evidence against those who reject and oppose his Da'wah (calling to Islam). Allah (Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿

Allah made the Shari'ah he gave to the Prophet (peace be upon him) the last of the Shari'ahs and made his Message the last of all the Messages, possessing absolute perfection and comprehensiveness, to set people's affairs aright in this world and the Hereafter. The Prophet (peace be upon him) guided the people to all good and warned them against every evil. He (peace be upon him) said,﴾ "I have left you on white (clear) proof; its night is like its day. None shall deviate from it after me except that he is destroyed." ﴿He (peace be upon him) also said,﴾ "There was never a prophet before me except that it was a duty upon him that he should guide his Ummah (nation based on one creed) towards every good he knew for them and warn them against every evil he knew for them." ﴿(Related by Muslim in his "Sahih [Book of Authentic Hadith]")And the Prophet (peace be upon him) said,﴾ "I have left you two matters, that if you hold onto you will never go astray: the Book of Allah and the Sunnah of His Prophet." ﴿

The Qur'an enjoins da'wah (calling people to Islam), to the din (Religion) of Allah, which is the Din of Al-Haqq (the Truth), and no other Din except it shall be accepted by Allah from humans. Allah (Exalted be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿

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He (Exalted be He) also says:﴾ Truly, the religion with Allâh is Islâm. ﴿And Allah (Glorified be He) says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿The Sunnah (whatever is reported from the Prophet) also encourages Da'wah and explains the duty of Muslims towards the Din of allah. They are required to explain Islam to all people, as it is an Amanah (trust) placed on the shoulders of the Muslim scholars, and they will not be freed from the obligation of explaining it and advising both Muslims and non-Muslims. The Prophet (peace be upon him) said,﴾ "A Mu'min (believer) to another Mu'min is like a building, each part supporting the other." ﴿and he intertwined his fingers.(Related by Al-Bukhari and Muslim) He (peace be upon him) also said,﴾ "The similitude of the Mu'mins as regards their mutual love, mercy, and empathy is that of a body; when any part of it suffers, the whole body calls upon one another (sharing) with (it) sleeplessness and fever." ﴿(Agreed upon by Al-Bukhari and Muslim)

The Prophet (peace be upon him) said,﴾ "Anyone who guides to good will have a reward like that of the one who does it." ﴿(Related by Muslim in his "Sahih")It was also reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and

Muslim)that the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him), when he sent him to the Jews of Khaybar to call them to Islam and explain to them Allah's Right on them,("By Allah! If Allah guides one man through you it is better for you than red camels (i.e. the most valuable possession.")

It is obligatory on Muslims in all places and at all times to advise one another, cooperate in righteousness and piety, advise one another to adhere to Al-Haqq and be patient over it, and perform the duty of Da`wah to Islam with non-Muslims. Allah (Exalted be He) says:( By Al-`Asr (the time).)(Verily, man is in loss,)(Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).)Allah (Exalted be He) also says:(Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)The Prophet (peace be upon him) said:("The Din is sincerity,

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the Din is sincerity, the Din is sincerity." They said, "To whom, O Messenger of Allah?" He answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people.")(Agreed upon by Al-Bukhari and Muslim)

It is obligatory on Muslims to surrender to and obey the Orders of Allah and those of His Messenger (peace be upon him), and to offer advice sincerely to Allah's Servants for the Sake of Allah. This will definitely bring happiness to all Muslims in this world and the Hereafter and their glory will not be achieved without doing so, as Allah will raise their words high and grant them victory over their enemies, no matter how many and supportive to one another they are. Allah (Glorified be He) says:(And that Our hosts! they verily would be the victors.)He (Glorified be He) also says:(But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers)We have heard and read the news about many of our Muslims brethren who live in predominantly non-Muslim communities and what they suffer from in terms of hegemony and difficulty in practicing the rites of their Din. Attempts are made to divert them from Islam, either by force or by other means. We ask Allah to make them and all Muslims steadfast on Islam and to grant them safety from the intrigues of their enemies.

They are without doubt in an important position to propagate Islam and are in need of every help and assistance. At the political level, Islamic governments, whether from Arab or non-Arab countries that are jealously protective of Islam and have relations with these non-Muslims countries, should send delegates and letters to ensure their representation. They should also use other means and techniques to help Muslim minorities, raise their morale, and make those who have wronged and persecuted them feel that they have brothers in Faith who are concerned for them, follow their news, and are jealously protective of them.

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The inequity and oppression that Muslims are suffering will be removed - In sha'a-Allah (if Allah wills) - when these countries feel that right behind these Muslim minorities there are countries that feel pain at their pain and take care of their affairs. They will then acquiesce to the Muslims' demands and stop oppressing them, especially as most of these countries need the Muslim countries involvement in economic and other matters.

There is no doubt that Muslim minorities everywhere are in dire need of financial and moral assistance to build Masjids (mosques), schools, and other facilities to help them in their Islamic work. It is obligatory on every Muslim to help them as far as ability goes, along with sending them Du`ah (callers to Islam) to teach them the true `Aqidah (creed) and the Arabic language, as many of them are greatly ignorant of their Din.

We would like to point out that the General Presidency of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance - all praise be to Allah - exerts great efforts in different Muslim countries and in countries that include Muslim minorities. They are assisted in this by the Muslim World League and some other Muslim organizations and countries. We ask Allah to make these efforts of benefit to Muslims, performed sincerely for the Sake of Allah. May Allah guide those in charge to do that which He loves and that which pleases Him.

The General Presidency continues its mission to spread Islam in Africa, Europe, the Americas, Asia, and Australia, to convey the word of Al-Haqq to the people. It distributes Mus-hafs (copies of Qur'an) and religious books through its Du`ah and preachers, who also deliver lectures and lessons, arrange gatherings, and communicate at all levels and with all cultures through Masjids, schools,

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and Islamic organizations and societies, which the presidency supports and has participated in their foundation through its Du`ah, who had been sent all over the world.

The presidency direct its activities in about fifty countries in Africa alone, where there are more than 1,000 Du`ah working to spread Islam and calling people to it in Masjids, gatherings, and many different events. They teach, preach, and instruct people in ways that are best to Al-Sirat-ul-Mustaqim (the Straight Path) and to the true `Aqidah that our Prophet Muhammad (peace be upon him) conveyed to his Ummah and which has been followed by the best of this Ummah.

The efforts exerted by those Du`ah have been fruitful, as - all praise be to Allah - many people whom Allah wanted to guide have embraced Islam at their hands. In America, Europe, and Australia, the presidency, coupled with other efforts, has sent many delegations to the Muslim minorities to see their life, to establish the truth of their conditions, to assess their work, to learn about their situations, to try to find solutions to their problems, and to know what is lacking in their Islamic work.

This has led to many Du`ah and teachers being sent to countries with Muslim minorities, financial support being given to Islamic societies and centers to help them build their institutions and facilities, and moral assistance being given through the provision of master books and academic references, and also advice and guidance. May Allah bring them benefit through these things.

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In Asia, the presidency has provided a number of Du`ah in the countries where there are Muslim minorities to perform Da`wah among them. This Da`wah is based on the true `Aqidah as was received by the Salaf (righteous predecessors) from the Messenger (peace be upon him) and understood by his Sahabah (Companions of the Prophet - may Allah be pleased with them).

The presidency has also opened offices and appointed supervisors to follow-up the work of the Du`ah and distribute them according to

the need of these countries. They also study how best to support Islamic societies that are known for their correct tendencies, and, after confirming their need for help, provide them with Islamic books and send letters to educational organizations to provide them with school curricula. The presidency also participates in completing projects that bring benefit to Muslims in their Din and lives, such as by participating in building and repairing Masjids and providing them with Mus-hafs. It also verifies the integrity and honesty of Islamic organizations, offers recommendations to help them in their charitable work, and sends delegations to review the conditions of the Muslim minorities and learn their pressing needs.

All the work and support given by the presidency to these Islamic societies and centers, its sending of Du`ah to these areas, and its other activities that aim to serve Islam, are achieved by the Grace of Allah (Glorified be He) and then by the service of our government, at the head of which is the Custodian of the Two Holy Mosques, King Fahd, may Allah protect him from every evil, let Al-Haqq be victorious with his support, and give him long life to spend in doing good.

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In the light of this event, which is being held by the World Assembly of Muslim Youth to discuss the conditions of the Muslim minorities worldwide, I advise all the Du`ah to have Taqwa (fearing Allah as He should be feared) and work sincerely to convey this Din, bearing in mind the merits of Da`wah and its etiquettes that are mentioned in the Qur'an, which falsehood cannot approach from before it or from behind it, as it is a revelation from a Lord Who is Wise and Praiseworthy. Allah (Glorified be He) says:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿Allah (Glorified and Exalted be He) also says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿And He (Glorified be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿

It was authentically reported from the Messenger of Allah (peace be upon him) in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that he said,﴾ "Anyone who guides to the good has a reward like that of the one who does it." ﴿He (peace be upon him) said to Amir Al-Mu'minin (Commander of the Believers), `Aly ibn Abu Talib (may Allah be pleased with him), when he sent him to Khaybar, ﴾ "By Allah! If Allah guides one man through you it is better for you than red camels (i.e. the most valuable possession)." ﴿

I advise Muslim minority communities everywhere to have Taqwa, understand deeply their Din, ask Muslim scholars about what they find difficult, and seek to learn Arabic to help them understand the Qur'an and the Sunnah. First and foremost is to devote their attention to the Qur'an and understand it and act according to it, as taught by the following Hadith Sahih:﴾ "The best among you (Muslims) are those who learn the Qur'an

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and teach it." ﴿After this, they should read the reliable books of Hadith, Fiqh (Islamic jurisprudence) and `Aqidah (creed) that are authorized by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). They should acquire this knowledge at the hands of scholars who are known for their righteousness, Taqwa, good `Aqidah, and correct knowledge.

scholars in Muslim minority communities are required to be active in the field of Da`wah and explaining Islam to their fellow Muslims and others, as this they will be rewarded for this by Allah (Glorified and Exalted be He).

Da`wah is one of the greatest and best deeds as stated in the following Ayah (Qur'anic verse):﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿After this comes the duty of conveying this Din to their neighboring countries, because Islam was revealed for all mankind. Allah (Exalted be He) says﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴿

These communities are in dire need of Islam and the Du`ah will receive great rewards if they become the reason for guiding people and informing them of religious matters which may unknown to them. As the Prophet (peace be upon him) advised `Aly ibn Abu Talib, saying,﴾ "By Allah! If Allah guides one man through you it is better for you than red camels." ﴿

By engaging in Da`wah, a multitude of people will embrace Islam and consequently the number of Kafirs (non-Muslims) will decrease and they will be overcome - In sha'a-Allah (if Allah wills).

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If Muslims living in non-Muslim countries cannot engage in Da`wah, they should at least adhere to their Din and show Islamic manners and etiquettes, as this is actually Da`wah and is appreciated by sane people, who are usually affected by virtuous qualities. In fact, Islam spread in some countries of Southeast Asia because of the good morals of the Muslim traders and their honesty in their dealings.

If muslims are not able to reveal their Din in their country of residence where they feel vulnerable in their religious commitment, their honor, or their property, it is obligatory on them to undertake Hijrah (a believer's migration to an Islamic land) to safe countries where they can perform the rites of their Din peacefully and safely if they are able, in accordance with the Ayahs and Hadith related in regard to this issue.

I should not miss the chance to thank those responsible for of this seminar for the good efforts they have expended in serving Islam and Muslims.

We ask Allah to grant us and them and everyone who has participated in this conference success, rightness, sincere intention and good deeds, for He is indeed the Most Bountiful and Generous. May peace and blessings be upon our Prophet and master Muhammad ibn `Abdullah, and upon his family, Companions, and those who follow him rightfully until the Day of Resurrection.

A Reply to the Claims of BBC

Refutal

All Praise is due to Allah. May peace be upon the Messenger of Allah, his family, and Companions.

Several days ago, I wrote an article containing a response to a question of the ruling on celebrating the Mawlid (the Prophet's birthday) in which I explained that celebrating the Mawlid is a Bid`ah (innovation in religion). The article was published in the local Saudi newspapers and broadcasted on the radio. Later on, I discovered that the BBC reported in its morning news that I said that celebrating the Mawlid is an act of Kufr (disbelief). So I have to explain the truth to the audience. The statement which the BBC reported from me on its morning news in London that I said that celebrating the Mawlid is an act of Kufr is a mere lie and groundless. Whoever reads my article will know that for sure. I feel terribly sorry that a worldwide broadcast like BBC that are widely respected by many people reports a mere lie like this. Undoubtedly, the audience must ascertain all the reported news lest it should contain lies as happened in this topic.

I ask Allah to protect us and all Muslims against lies and all that incurs the wrath of Allah, for He is the Most Generous. For the truth, the refutation has been published too. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Status of the Messenger and his knowing the Ghayb

Q: does the Messenger (peace be upon him) exist everywhere and did he know the Ghayb (Unseen)?

A: It is well-known in the Din (religion of Islam) by necessity and by Shar'y (Islamic legal) evidence that the Messenger (peace be upon him) does not exist everywhere. His body is in his grave in Al-Madinah Al-Munawwarah (The Lightened City), **while his soul is with the highest companion in Paradise. The evidence for this is what was authentically reported from him:** (When he (peace be upon him) was dying, he said twice, "O Allah! (Let me be) with the highest companion," and then died.)

Muslim scholars from the Sahabah (Companions of the Prophet) and those who followed them unanimously agreed that the Prophet (peace be upon him) was buried in the house of `Aishah **(may Allah be pleased with her), which was adjacent to the Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). His body is still there until now, while his soul and the souls of the other Prophets and Messengers and the [true] believers are in Paradise. However, their souls are in different realms and levels of bliss in Paradise, according to what Allah (Exalted be He) granted them of knowledge, Iman (Faith), and patience to bear hardships in the way of calling to Al-Haqq (the Truth).**

None knows the Ghayb, except Allah Alone; the matters of the Ghayb that the Messenger (peace be upon him) - or others from the Khalaf (succeeding generations) - learned were revealed to them by Allah, through the Qur'an and the Purified Sunnah, such as matters related to Paradise; the Fire; events on the Day of Resurrection; appearance of Al-Dajjal (the Antichrist); the rising of the sun from the west;

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the appearance of the Dabbah (Beast); and the second coming of the Messiah, 'Isa ibn Maryam (Jesus, peace be upon him), at the end of time. Allah (Glorified and Exalted be He) saysin Surah Al-Naml: (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected.") **Also, He (Exalted be He) says:** (Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen) **(Surah Al-An`am)And He (Exalted be He) says inSurah Al-A`raf:** (Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.") **There are many other Ayahs (Qur'anic verses) with the same meaning.**

Many Hadith were authentically reported from the Messenger (peace be upon him) that show that he did not know the Ghayb. One of them was the answer he (peace be upon him) gave to Jibril (Gabriel, peace be upon him) when he asked him (peace be upon him) about the Hour, for he (peace be upon him) answered, saying, ("The one asked about it knows no more than the one asking.") **He (peace be upon him) said that there are five Keys to the Ghayb, which no one knows but Allah, and then recited Allah's Words:** (Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain) **(Surah Luqman)When the slanderers accused** `Aishah **(may Allah be pleased with her) of immorality, he (peace be upon him) did not know of her innocence until the Ayahs from Surah Al-Nur were revealed. And when** `Aishah's **necklace was lost in one of the battles, the Prophet (peace be upon him) did not know where it was and sent some people to look for it, but they could not find it. It was only when her camel stood up that they found it underneath it. These are just a few of the many Hadith that carry the same meaning.**

As for the claims of some Sufis, **who think that the Prophet (peace be upon him) knew the Ghayb and is present when they celebrate his birth or other occasions, they are false and have no basis in Shari'ah (Islamic law).**

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These claims are born of their ignorance of the Qur'an, Sunnah, and way of the Salaf (righteous predecessors). We ask Allah to grant us and all Muslims safety from what He has tested them with, and to guide us and them to His Straight Path; He is the All-Hearer and the Responsive.

Answers to different questions on the amulets containing Qur'anic Ayahs and other things related to the Messenger of Allah (peace be upon him)

Q 1: Is writing amulets containing Qur'anic Ayahs and other writings to be hung around the neck an act of Shirk (associating others with Allah in His Divinity or worship) or not?

Answer: It is authentically reported that the Prophet (Peace be upon him) said: (Spells, charms, and love-potions are polytheism.) **Related by Ahmad, Abu Dawud, Ibn Majah, Ibn Hiban, and Al-Hakim who classed it as authentic.A Hadith also related by Ahmad, Abu Ya`la, and Al-Hakim who classed it as authenticon the authority of** `Uqbah ibn `Amir **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ("If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.") **Imam Ahmad related this Hadithwith another chain of narration on the authority of** `Uqbah ibn `Amir **in the following wording:** ("Whoever wears an amulet commits an act of polytheism''.) **There are many Hadiths to the same effect. Amulets refer to the objects worn around the necks of children and others to ward off the evil eye or the jinn (creatures created from fire) and the like. Some people call them 'Hirz' (periapt), others call them 'Jami'ah'. Amulets are of two kinds:**

First: Some are

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of the names of Satans, bones, beads, nails, or talismans like the Separated Letters. This type is emphatically Haram (prohibited) owing to the many proofs that denote its impermissibility. Rather wearing such amulets is an act of minor Shirk (associating others with Allah in His Divinity or worship) because of such Hadiths and others of the same meaning. It could even be tantamount to major Shirk if the person wearing it believes that it can protect him, relieve his disease, or remove adversity independent of the Divine Will and Decree.

Second: As for the amulets containing Ayahs and prophetic supplications and the like, scholars held different views in this regard. Some permitted such amulets as a kind of permissible Ruqyah. Others forbade this type and cited two proofs for such impermissibility:

1. The general Hadiths that prohibit making or wearing amulets and consider them acts of Shirk and thereby no amulets are specified as permissible unless there is a Shar`y (Islamically lawful) evidence in this regard but it is not available. Concerning Ruqyah, the Sahih (authentic) Hadiths denote that a Ruqyah of the Ayahs and permissible supplications is permissible when it is a readable and understood language and the patient does not believe that it would bring about cure by itself but just a possible means. The Prophet (peace be upon him) said, (There is no harm in Ruqyah which is not polytheism.) **Furthermore, the Prophet (peace be upon him) and some of his Sahabah (Companions of the Prophet) pronounced Ruqyah. He said,** (Ruqyah is only permissible to cure the evil eye or a scorpion sting.) **Many Hadiths lend support to that. As for amulets, there are no Hadiths specifying certain kinds of them. Accordingly, all amulets are prohibited in accordance with the general evidence.**

2. Sadd-ul-Dhara'i` (blocking the means to sins) is one of the great objectives of Shari`ah (Islamic law). It is evident that if amulets containing Ayahs and prescribed supplications are made permissible, this might open the door to Shirk and confusion to prevail amongst people regarding the allowable and impermissible amulets.

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There will be a recognized hardship to define the permissible from the impermissible. This renders it obligatory to block all the means to Shirk. This is the soundest scholarly opinion for the authenticity of its evidence. May Allah guide us to success!

Q 2: Many of our scholars say that it is permissible to see Allah's Messenger while sleeping, because seeing the Prophet in his real form in a dream is true and Satan can not assume the Prophet's form. Is such a belief an act of Shirk (associating others with Allah in His Divinity or worship) or not?

Answer: This saying is true and it is of the Islamic `Aqidah (creed). It is free from Shirk, as the Prophet (peace be upon him) said, ("He who sees me in a dream has really seen me, for Satan does not appear in my form.") **Reported by Al-Bukhari and Muslim. This authentic Hadith declares that the Prophet (peace be upon him) can be seen in a dream and that anyone who sees him (peace be upon him) in a dream has actually seen him, as Satan can not appear in his form. Yet, this would necessarily imply that the dreamer is a righteous person. However, what he says should not be trusted if it is inconsistent with the Shari`ah. The dream and all that is heard or seen by this**

person should be judged in the light of the Book and the Hadiths of the Sunnah. If they in accordance with them or one of them, then they are accepted. But if such sayings or dreams contradict the Book or the Sunnah, they are rejected, for Allah has perfected the Din (religion) of this Ummah (nation) before the Prophet (peace be upon him) died. Accordingly, it is impermissible to accept from anyone anything that goes against the Shari`ah, whether by means of dreams or whatever. There is no difference among the scholars on this issue. Likewise, if the dreamer gives an account of the Prophet (peace be upon him) that is inconsistent with his actual form, then such a dream is just

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a deception and the dreamer did not really see the Messenger (peace be upon him). For example, if the dreamer sees the Prophet (peace be upon him) as a beardless or a black-skinned man or like characteristics which contradict the actual form of the Prophet (peace be upon him) who said, (Satan does not appear in my form.) **Thus, it is clear that Satan may appear in a form different from that of the Prophet (peace be upon him) and deceive people to think that he is the Prophet (peace be upon him) to confuse them.**

Moreover, not all those who claim that they saw the Prophet (peace be upon him) are truthful, so the dreamer must be trustworthy, noted for his truthfulness and adherence to the Straight Path. Many people have seen the Prophet (peace be upon him) himself in his lifetime, yet, they did not embrace Islam, such as Abu Jahl, Abu Lahab, 'Abdullah ibn Ubay ibn Salul, **the chief of hypocrites, and others. Thus, dreaming of the Prophet (peace be upon him) is not necessarily useful.**

Q 3 : Is the Messenger (peace be upon him) alive in his grave or not? Does he know about worldly affairs while in his grave? Does such belief render one a Mushrik (disbliever) or not?

Answer: Many Hadith scholars explained that the Prophet (peace be upon him) is alive in his grave in the sense of the life of Barzakh (period between death and the Resurrection). Allah Alone knows about it. It is not similar in any way to the life of humans of this world. Rather it is a different life whereby he (peace be upon him) enjoys the blessings that Allah has prepared for him and in which he hears the Salam (Islamic greeting of peace) of Muslims as Allah returns his soul to his body at that time. This is in accordance with the Hadithrelated by Abu Dawudwith a Hasan (good) Sanad (chain of narrators) on the authority of Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** (Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting.) **Al-Bazzar also relatedwith a Hasan Sanad on the authority of** Ibn Mas`ud **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** (Allah has angels roaming around if they find anyone greeting me, they convey these greetings to me.) **Abu Dawud alsorelated through a good Sanad form** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** (Do not make

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your houses graves and do not make my grave a place of celebration but invoke blessings on me, for your blessings reach me wherever you may be.)

There are many Hadiths that have the same effect. This life of Barzakh is superior to and higher than the life of the martyrs about which Allah (may He be Praised) says:(Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.)He (Glorified and Exalted be He) says:(And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.)The Prophet's soul is in the highest part of `Illiyyun and his statues is higher than that of martyrs. Accordingly, his life in Al-Barzakh is superior to that of theirs. Yet, this life does not necessarily imply that he (peace be upon him) knows about Ghayb (the Unseen) or the worldly affairs after his death, and this is confirmed in the Prophet's Hadith:(When a man dies, his acts come to an end except for three: recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).)Related by Muslimin his Sahih. He (peace be upon him) also said,(A group of people would be driven away from my basin, then I would say: O Lord, My Companions! It would be said: You do not know what they innovated after you. So I will say what the righteous man said:(And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).))(Agreed upon by Al-Bukhari and Muslim). Many Hadiths convey the same meaning. The Prophet (peace be upon him) did not know the Ghayb in his lifetime, then how can he know about it after his death?!

Allah (may He be Praised) says:(Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected.")Commanding His Prophet (peace be upon him) to tell people, Allah (Glorified and Exalted be He) said:(Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?")

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He (Exalted be He) says:(Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")

There are many Ayahs denoting that he (peace be upon him) does not know the Ghayb and this is more affirmatively set in relation to people. Whoever claims the knowledge of the Ghayb, then he fabricates blatant lies against Allah, as `Aishah, Um Al-Mu'minun (the Mother of Believers) said. When some people spoke badly of the Prophet's wife, `Aishah (may Allah be pleased with her) while he was fighting the enemies and rumors were circulated by some hypocrites and those who followed them, the Prophet (peace be upon him) did not know about her innocence until Ayahs in this regard were revealed unto him. Had he known the Ghayb, he would have told her and all people that she is innocent. He would not have waited for the revelation to confirm this. Likewise, when her necklace was lost

during one of the Prophet's travels, he sent his Sahabah to search for it but they could not find it and the Prophet (peace be upon him) did not know its place until the camel upon which she was riding got up on his feet and they found the necklace beneath it. There are many Hadiths to the same effect but what I mentioned will suffice in sha'a-Allah (if Allah wills).

Q 4 : Is it tantamount to Shirk if a person in any part of the world calls upon the Prophet (peace be upon him) saying: "O Muhammad, the Messenger of Allah"?

Answer: Allah (may He be Praised) informs us in His Noble Book and through the Sunnah of His honest Messenger (peace be upon him) that `Ibadah (worship) is a sole and exclusive right of Allah and that all acts of worship including Du`a' (supplication) should be devoted to none save Him. Accordingly, whoever calls upon the Prophet Muhammad from any part of the world seeking help by means of words such as: O Messenger of Allah, O Prophet of Allah, O Muhammad! Help me, cure me, help your Ummah (nation), cure the sick Muslims, or

guide those among them who went astray and the like utterances, he thus makes the Prophet a partner with Allah in worship. The same applies to other prophets, angels, Awliya' (pious people), Jinn (creatures created from fire), idols, or other creatures. Allah (Glorified and Exalted be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿**He (may He be Praised) says:**﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿

He (Exalted be He) further says inSurah Al-Fatihah:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿**Allah, the Exalted, also states:**﴾ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴿**He also states:**﴾ And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!" ﴿**Allah called His servants to worship him by means of making Du`a' to Him, and said that whoever becomes arrogant towards such worship will enter Hellfire in humiliation. He (Exalted be He) says:**﴾ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ﴿**He (may He be Praised) says:**﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ﴿**Allah (Glorified and Exalted be He) further says:**

﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿**Allah also says:**﴾ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴿﴾ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴿**Allah (Exalted be He) further states:**﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿

These Ayahs, as well as other Ayahs and Hadiths convey the same effect indicating that Ibadah (worship) is Allah's Right and can not be offered to anyone other than Him, the Creator Who enjoins His slaves to worship Him Alone. Furthermore, such Ayahs denote that all objects worshipped other than Allah can not hear the supplication of those who call upon them and if they do, they can not respond. Those who are worshipped other than Allah will disown their worshippers and they are unaware of that. Allah states that on the Day of Resurrection such things worshipped other than Him will turn into enemies to those who followed them. Allah sent messengers (peace be upon them) and especially the last and the best Prophet, our Prophet Muhammad (peace be upon him) to call people to worship Allah alone and warn them against devoting their `Ibadah to anyone other than Him. Allah (may He be Praised) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿**He (Glorified and Exalted be He) says:**﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿**Addressing the Prophet (peace be upon him) to convey the message, Allah says in Surah Al-Ra`d:**

﴾ Say (O Muhammad صلى الله عليه و سلم): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." ﴿**It is also authentically reported from the Prophet (peace be upon him) that he said,**﴾ The right of Allah over His slaves is that they should worship Him and associate no thing with Him. ﴿**Related by Al-Bukhari and Muslimon the authority of** Mu`adh **(may Allah be pleased with him).**

It is also reported inthe Sahih (authentic) Book of Al-Bukharion the authority of Ibn Mas`ud **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴾ "Whoever dies while still invoking a rival (in worship) to Allah, will enter Hellfire." ﴿**He (peace be upon him) further said,**﴾ Supplication (Du`a') is itself an act of worship. ﴿**It is reported inthe Sahih (authentic) Book of Muslimon the authority of** Jabir **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴾ He who meets Allah without associating anything with Him will enter Paradise and he who meets Him associating (anything) with Him will enter Fire. ﴿**It is alsoreported in Sahih Muslimon the authority of** Tariq Al-Ashja`y **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴾ "He who professed that there is none worthy of worship (in truth) but Allah and made a denial of everything which people worship besides Allah, his property and blood become inviolable, all their affairs rest with Allah". ﴿

It is reported in the Two Sahih Bookson the authority of Ibn Mas`ud **(may Allah be pleased with him) that he said,**﴾ I said, "O Allah's Messenger! Which sin is the greatest?" He said, "To set up a rival to Allah, though He Alone created you." ﴿**There are many Hadiths that stress the same meaning. Undoubtedly, those who seek the help of the Prophet (peace be upon him) or that of other Awliya', prophets, angels, or Jinn, they did that believing that they could hear their calls and**

fulfill their needs as they know all about their conditions. Yet, such practices lead such people to fall into major Shirk, because Allah (Glorified and Exalted be He) alone knows the Ghayb. Moreover, those who die, their acts and relation to this world come to an end, whether they were prophets or others. As for the angels and Jinn, they are preoccupied with their own affairs.

We must not supplicate or devote acts of worship to them but to Allah alone (Glorified and Exalted be He) Who enjoins us to only worship him, for He is the One Who has created both human and jinn for the purpose of worshipping as stated in the relevant Ayahs.

This is more affirmatively set when coming to know that those worshipped other than Allah can not grant the needs of their followers, cure the sick amongst them, or know what is within them. It is rather Allah Who knows that and what breasts conceal as He (may He be Praised) says in many Ayahs:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾**In this Ayah, Allah (may He be Praised) regards calling others than Him as Shirk. In another Ayah He calls such an act as Kufr (disbelief), as He says:**﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾

Allah (Glorified and Exalted be He) explains that those worshipped other than Him including prophets or others can not remove adversity from those who call upon them or change their conditions to the better or remove affliction from a place to another or from a person to another, as Allah (Glorified and Exalted be He) says inSurah Al-Israa':﴿ Say (O Muhammad صلى الله عليه و سلم): "Call upon those - besides Him - whom you pretend [to be gods like angels, 'Isâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." ﴾﴿ Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of! ﴾**Many Ayahs stress the same meaning.**

An important warning:

Co-operation among the living people who are able and have material means is not of worshipping others than Allah. For example, asking a living person

who is present or absent (by writing or the like) to help him furnish his house, fix his car, lend him some money, fight for the cause of Allah, or help him with the necessary means against thieves, bandits, and the like. Furthermore, there is no harm in seeking help against the living enemy, thieves, or wild animals such as predators, snakes, or scorpions.

Among the proofs that give support to this is Allah's saying in Surah Al-Qasas while giving an account of the story of Musa (Moses, peace be upon him):﴿ The man of his (own) party asked him for help against his foe ﴾**Allah (Glorified and Exalted be He) also states:**﴿ So he escaped from there, looking about in a state of fear. ﴾**Allah (may He be Praised) also says:**﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴾**The Prophet (peace be upon him) said,**﴿ Allah helps His slave as long as the slave helps his brother. ﴾**There are many Hadiths and Ayahs in this regard. This matter should be given its due attention, because many ignorant and Mushriks argue with those calling to Tawhid (belief in the Oneness of Allah/ monotheism) with such claims. And Allah is the One Whose help is sought.**

Q 5 : If a man comes to the Prophet's tomb and invokes Allah's Peace and Blessings upon the Prophet (peace be upon him); does the Prophet hear or see him? Does believing in that entail any act of Shirk or not?

Answer: It is prescribed for a Muslim, if he visits the Prophet's Masjid (mosque), to start with offering Salah. If it is possible to be in Al-Rawdah Al-Sharifah (The area between the grave and the pulpit of the Prophet), it is better. Then, he goes to the Prophet's tomb and stands before it in a state of submission and politeness greeting the Messenger of Allah (peace be upon him) and his two companions (may Allah be pleased with them) in a low voice.

Abu Dawud relatedwith a good Sanad on the authority of Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴿ Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting. ﴾**A group of scholars cited this Hadith to prove that the Prophet (peace be upon him) hears the greetings of Muslims when Allah returns his soul to his body. Others object to that arguing that the forgoing Hadith is not decisive evidence in relation to the Prophet's return of greeting only to those who send him Salam (Islamic greeting of peace) by his tomb, as the apparent meaning of the Hadith refers to All Muslims everywhere.**

It is authentically reported that the Prophet (peace be upon him) said,﴿ Among the most excellent of your days is Friday; so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of prophets. ﴾**Related by Abu Dawud, Al-Nisa'y, and Ibn Majah with a Hasan Sanad.**

The Prophet (peace be upon him) also said,﴿ Allah has angels roaming around; if they find anyone greeting me, they convey these greetings to me. ﴾

These Hadiths and others conveying the same meaning indicate that the Prophet (peace be upon him) knows about those who send him peace and blessings although this does not imply that he hears them. It is impermissible to say that he hears that unless there is Sahih and reliable evidence, as these matters and the like are bound by religious texts and not open to personal opinions. Allah (may He be Praised) says:﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾**Consulting the Book of Allah and the Sahih Sunnah, it is absolutely clear that there is no evidence that the Prophet hears those who send him peace and blessings. According to the Sunnah, the Prophet is**

only told about that. Some proofs even state that the angels convey to him such greetings and prayers. Allah knows best.

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As for the Prophet's seeing of a person who greets him, there is no evidence from the Ayahs or the Hadiths to support that. Furthermore, the Prophet (peace be upon him) does not know about the affairs of those living or what is happening to them, because the dead person has no knowledge about this world as stated by forgoing evidence. Concerning the tales, dreams, and what some Sufi's often relate in this regard that the Prophet (peace be upon him) is present with them and is aware of their conditions. Similarly, the baseless narrations of those who celebrate his birthday and tell his presence among them. All such narrations and tales are legally baseless and unreliable. The sound legal rulings and evidence stem only from the Qur'an and the Sunnah of the Prophet (peace be upon him) and the Ijma` (consensus) of the trustworthy and esteemed scholars. But the circulated opinions, visions, tales and analogies do not provide a reliable source or evidence as far as religious matters are concerned. May Allah grant us success! He is Sufficient for us. He is the Best Disposer of affairs. May peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who follow him righteously until the Day of Resurrection!

The Permissibility of invoking peace and blessings on the Prophet (May peace and blessings be upon him) in a complete form and the undesirability of referring to it with a letter or more

All Praise is due to Allah. May peace be upon the Last Prophet, his family, and his Companions.

Allah sent His Messenger Muhammad (peace be upon him) to both humanity and jinn as a bearer of glad tidings, a warner by His Leave, and as a lamp spreading light. He sent him with guidance, mercy, true religion, and with the happiness of this world and the Hereafter for those who believed in him, loved, and followed his path (peace be upon him). He proclaimed the Message, rendered the trust, advised the nation, and strove truly for the sake of Allah. May Allah reward him the best and perfect reward.

Obeying his commandments and avoiding his prohibitions are among the most important requisites of Islam and the main objective of His Message. Testifying that he conveyed the Message requires loving, following, and invoking peace and blessings upon him in every occasion and upon mentioning him, because this will give him some of his due rights (peace be upon him) as well as thanking Allah for sending him (peace be upon him).

There are a lot of benefits in invoking peace and blessings on him (peace be upon him) such as complying with Allah's commands and His and His angels' act of invoking peace and blessings upon the Prophet (peace be upon him). Allah says﴿ Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). ﴾

These benefits also include doubling the reward of those who offer Salah, the rapid answer of their supplications, gaining the blessing and the permanent love of the Prophet (peace be upon him), increasing, and doubling the love because it is the reason for guidance and revival of hearts. When a person increases invocations of peace and blessings and mentions him a lot, the Prophet's love will possess his heart until he feels that he is free from any objection to his commands and does not doubt any of what he has brought.

According to the authentic reports, the Prophet (peace be upon him) encouraged people to invoke peace and blessings on him. For example,Imam Muslim relatedin his Sahih (Book of sound Hadiths) from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:﴿ If anyone invokes blessings on me once, Allah will bless him ten times. ﴾It is also narrated that the Messenger of Allah (peace be upon him) said:﴿ Do not make your houses graves and do not make my grave a place of celebration but invoke blessings on me, for your blessings reach me wherever you may be ﴾He (May peace and blessings be upon him) also said:﴿ May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me. ﴾

Since invoking peace and blessings on the Prophet (peace be upon him) is permissible in Salah during Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and permissible in Khutbah (sermon), invocations, seeking forgiveness, after Adhan (Call to Prayer), upon entering, and leaving the Masjid (mosque), when uttering his name and in other positions. It is confirmed to write the form of invoking peace and blessings when writing His name in a book, a message, or an article, because of the proofs mentioned above. It is permissible to write the full form in order to apply what Allah has commanded and the reader would remember it when passing by it. You should not reduce it to the acronym e.g. (P) that stands for (peace) or (PBUH) that stands for (peace be upon him) or the like abbreviations that may be used by some writers.

Such an act is against the ordinance of Allah (May He be Praised and Glorified) which are mentioned in His Book by His saying:﴿ Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). ﴾It does not have the same privilege of writing (peace be upon him) in full form. The reader may not watch out or may not understand the meaning, bearing in mind that referring to it is disapproved by the religious scholars who even warned against it.

Ibn Al-Salah said in his book: "`Ulum al-Hadith" i.e. The sciences of Hadith, known as "Muqadimat Ibn Al-Salah" in the twenty fifth type of his book: (Al-Hadith wa Kayfiyat Dabt-ul-kitab wa Taqyiduh). He said that which means:

Ninth: A person must keep writing the form of sending Salat and taslim i.e. "peace and blessing be upon the Messenger of Allah" in full form upon mentioning him. A person must not be weary of repeating it, because it is one of the greatest benefits which the Hadith students and writers may overlook. Whoever disregards this, he will be deprived of a great reward. We have seen good visions for the people who write the form in

full, because it is a form that a person writes as a Du`a' (supplication), not a part of the narration to make it dependent on the source of narration.

Similarly, the same is true with regard to praising Allah (may He be Praised) upon mentioning His Name such as (May He be Glorified and Exalted), (Blessed and Exalted be He), and the like... (Until he says): then a person should avoid two shortcomings: First: Writing it in incomplete form by two letters or the like. Second: Writing it in short form by meaning such as (wa sallam i.e. blessings). It is narrated from Hamzah Al-Kinany (may Allah be merciful with him) that he used to say: I used to record the Hadith and I used to write down upon mentioning the name of the Prophet (salla-Allah-u-`alaihi i.e. May Allah's peace be upon him) without writing (wa sallam). Thereupon, I saw the Prophet (peace be upon him) in a vision saying to me: Why do you not complete the form of invoking peace and blessings

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on me? He continued: Ever since, I did not write it in short form like this (salla-Allah-u-`alaihi) but in this form (salla-Allah-u-`alaihi-wa-sallam i.e. May Allah's peace and blessings be upon him). Ibn Al-Salah added: I said: it is also reprehensible to write (`alaihi-s-salam i.e. peace upon him) and Allah knows best. End of quote.

His authority, the encyclopedic scholar Al-Sakhawy (May Allah be merciful with him) said in his book (Fath-ul-Mughith Sharh Alfiyat Al-Hadith by Al-`Iraqy) : O writer, avoid (referring to it) i.e. peace and blessings upon the Messenger of Allah (peace be upon him) by writing only two letters or the like as done by Al-Kittany and the ignorant of the non-Arabs and ignorant students. They write instead of (May Allah's peace and blessings be upon him), (p) or (pb) or (pbuh) and that entails decrease in reward, because it is unlike the proper manner.

Al-Suyuty (May Allah be merciful with him) said in his book (Tadrib Al-Rawy Fi Sharh Taqrib Al-Nawawy): It is reprehensible to write the short form of peace and blessings here and in every position where invoking peace and blessings is required as mentioned in the commentary of Sahih Muslim and others because of Allah's saying: ﴿ Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). ﴾ until he says: It is reprehensible to refer to it with one or two letters as those people who write (pbuh), he must write it in full form. End of quote, adapted.

My advice for every Muslim; reader or writer, is to seek for the best reward and stay away from what may invalidate or reduce it. We ask Allah to grant us success to that which pleases Him, for He is the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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A warning against Rashad Khalifa's rejection of the purified Sunnah

All praise be to Allah. May peace and blessings be upon His Messenger and upon his family, Companions, and those who followed him.

The reason for this speech is the latest events in city of Toussaint, an affiliate of the state of Arizona, America. There is a person called Rashad Khalifah, an American-Egyptian citizen who denies the Sunnah, reviles the status of the Messenger (peace be upon him), and distorts the Words of Allah to conform with his deviated opinions.

The said person has no knowledge of the principles of the Islamic Shari`ah (Islamic Law), as his field of study in which he holds his Ph.D is agricultural engineering. Thereby, he is not eligible to the duty of calling to Allah in a right manner. Furthermore, he managed by means of illusive ways to misguide new Muslims to believe in his opinions which he propagates pretentiously and falsely in the name of Islam which he antagonizes by his denial of the Sunnah along with those who equally deny the Prophet's words and deeds. During his visit to Libya in 1399 A.H., a professors of the the Libyan University asked him just before he boarded the airplane about his opinion concerning the Prophet's Hadiths, he said quickly due to the lack of time, "these Hadiths are Satanic." Among his sayings which expose his denial of Sunnah and allegorically interpreting the Qur'an on whimsical basis the following:

1. He says that stoning the male or female adulterers, married or

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not, is not permissible, for this was not revealed in the Qur'an.

2. His arrogant stand when citing the Hadith: ﴾ Do not write down anything from me except the Qur'an ﴿ that this proves the impermissibility of writing down the Hadiths.

3. He argues that there is no need for the Sunnah or the Prophet's explanation of the Qur'an by quoting Allah's saying: ﴾ We have neglected nothing in the Book ﴿ and His saying: ﴾ and your Lord is never forgetful ﴿

4. He claims that adhering to the Sunnah, writing down, and collecting the Hadiths that took place in the second and third centuries A.H. was behind the downfall of the Islamic state.

5. He questions the truthfulness of the incident of Al- Mi`raj (Ascension to Heaven) and that the Messenger (peace be upon him) was not the first to teach Muslims the manner by which they offer their Salah (Prayer), as Arabs have known this way of performing Salah since their ancestor Ibrahim [Abraham] (peace be upon him).

6. He has certain interpretations regarding the writing of the Separated Letters mentioned at the beginning of Surahs (chapters) as he claims that the way they are written is not true. According to his opinion, the Separated Letters: A. L. M. which are combined as one word in the `Uthmany calligraphy, should be separately written, i.e. "Alif Lam Mim". Likewise, Allah's saying: ﴾ Nûn. [These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. ﴿ should be written as "Nun" etc. of the deluded and deviant opinions which disperse the unity of Muslims in addition to bearing clear opposition to Allah and His Messenger.

Therefore, I deemed it necessary to disclose his claims and expose his reality before Muslims lest any of them should fall victim to his deceptions and deviant opinions. So all may know the Remarkable Status of the purified Sunnah.

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Every Muslim should know that the Prophet's Sunnah (peace be upon him) is the second source of legislation. This is unanimously agreed upon by the Salaf (righteous predecessors) of the Ummah (nations) and the esteemed scholars. Allah has preserved the Sunnah of His Prophet (peace be upon him) as He preserved His Book (the Qur'an) and dedicated to that duty sincere men and trustworthy scholars who devoted their utmost efforts and deep knowledge to serve, scrutinize, and transmit the Sunnah honestly and truthfully to later generations as reported from the Prophet (peace be upon himself) without any distortion of Hadiths with relation to meaning or wording. The knowledgeable people amongst the Sahabah (Companions of the Prophet) and those who came after them still believed and revered that great source and resorted to it seeking the evidence concerning the legal rulings. They also sought to teach the Sunnah and sciences related to it to the Ummah and regarded it as an indispensable means to the explanation of the Qur'an. Accordingly, many voluminous books were compiled in the Science of Hadith and its principles as well as judging the authenticity of the texts and narrators. All this was made clear in the books of Fiqh (jurisprudence) and juristic percept. Moreover, Allah's command in His Book to follow the Messenger and obey him until the Day

of Resurrection, because the Prophet (peace be upon him) with his dedications and deeds clarified thoroughly what was generally expressed in the Qur'an. Had it not been for the Sunnah, Muslims would have not come to know the number of Rak`ahs (unit of Prayer) of Salah, how they should be offered, defending the cause of Allah, enjoining that which is good and forbidding that which is evil. Nor were they to know the rulings of transactions or the forbidden acts for which Allah ordained Hudud and punishments.

There are many Ayahs stressing this meaning:﴿ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ﴾Allah (Exalted be He) also says in Surah Al-Nisa':﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. ﴾Allah (may He be praised) further states:﴿ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them. ﴾

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He (Exalted be He) says﴿ Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." ﴾Allah also says﴿ And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh). ﴾These Ayahs and others have made it clear that the obligation of obeying the Messenger of Allah (peace be upon him) completes the obedience of Allah. All guidance and mercy lie in adhering to the Sunnah of the Prophet (peace be upon him) and holding fast to his guidance. This utterly contradicts the denial of the Sunnah and questions its validity.

Whatever was said by Rashad Khalifah of denying the Sunnah and that there is no need for it is disbelief and apostasy from Islam, because denying the Sunnah implies the denial of the Qur'an and whoever does that is a kafir (disbeliever) according to the Ijma` (consensus) of Muslims and he should be, along with those advocating the same opinions, abandoned and declared a disbeliever and deviant in every occasion until he openly repents to Allah, for Allah (Glorified and Exalted be He) says:﴿ Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. ﴾﴿ Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. ﴾

Imam Al-Suyuty (may Allah be merciful with him) in his book, "Muftah Al-Jannah Fi Al-Ehtijaj bil Sunnah" deemed as kafir whoever denies the Sunnah, as he said: "You should know (may Allah show mercy upon you) that whoever denies the authority of the Prophet's Hadiths whether a statement or an act, is a Kafir and is out of the fold of

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Islam and will be gathered on the Day of Resurrection with the Jews and Christians, or with any disbelieving sects according to the Will of Allah." End of Quote.

That is what I want to make clear and highlight to advise the Ummah and fulfill the due responsibility of scholars. May Allah guide us to His Straight Path, protect all Muslims from deviance after guidance, and from Kufr after Iman (Faith). I ask Allah (Glorified and Exalted be He) to grant victory to His Religion, make His word supreme, and to grant Muslims victory over their enemies. He is the One Who is Capable of doing so. May peace and blessings be upon His Prophet Muhammad, his family, companions, and those who followed him righteously until the Last Day.

An important warning against

the extreme estimation of the Prophet (peace be upon him) and the Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah)

Peace and blessings be upon the Messenger of Allah.

I read a poem written by Muhammad Hasan Fiqy entitled "The Two Mosques" which was published in Al-Riyadh newspaper, (issue no. 6003, on Thursday, the 7th of Rabi` Al-Awwal 1407 A.H.) In this poem, the poet praised the virtue of the Chosen (a title of the Prophet [peace be upon him]) and the good consequences that followed his mission and migration like the high status and empowerment of Muslims. He also praised the excellence of the Two Sacred Mosques. Indeed, he did well. However, he committed grave mistakes in some lines and no one drew his attention to that. Therefore, I thought it necessary to undertake this duty lest anyone should imitate or follow him. Thus, whoever comes across this warning realizes the seriousness of the excessive reverence and its evil end. Allah (may He be praised) warned against this in His saying:﴾ O people of the Scripture (Christians)! Do not exceed the limits in your religion ﴿In this Ayah, Allah (may He be Praised) warns the People of the Book against exceeding their limits. He equally warns Muslims against imitating them. The Prophet (peace be upon him) said,﴾ Do not exceed the limits in your religion, for those who preceded you have been destroyed due to their excessiveness in religion. ﴿Related by Al-Bukhari in his Sahih Book.He (peace be upon him) also says:﴾ Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger. ﴿Related by Al-Imam Ahmad with a Sahih (authentic) Sanad.There are many other Hadiths stressing the same meaning.

These texts oblige the Muslim to be on his guard against elevating or excessively revering the Prophet (peace be upon him), other prophets, or pious people. Furthermore, it obliges him to adhere to the Shar`y (Islamically lawful) limits in relation to all that he says or does so that he may not fall into Shirk (associating others with Allah in His Divinity or worship), Bid`ahs (innovation in religion) or sins.

Here are the lines where the poet went wrong:

He said:

O Garden, I am coming. So, O Prophet of Guidance, remove	**with your pure hands all plights**
for I am still aspire,	**despite my sin, to prove successful!**
I am in the home of the Generous who has all power over me,	**but I have no hand over myself**
Indeed, I am a bleakly imprisoned and captured	**So I am so tired of prison and captivity**
Relieve me! I am ready to sacrifice you by the soul!	**The Lord may forgive if you interceded for me to pardon my misdeeds**
Here, Here is the refuge for	**those who seek the refuge from every danger!**
This is Taybah i.e. Medina, whoever visits while in hardship	**will inevitably come back with ease!**

These lines contain forms of shirk that the poet (may Allah guide him) did not realize. For instance, in the first line the poet asks the Prophet (peace be upon him) that he calls "Al-Rawd i.e. Garden, to relieve him of his distress with his blessed hands. However, the only One who is able to remove adversity and relieve hardships is Allah (Exalted be He), not Al-Rawd or

the Chosen (peace be upon him) if the poet means the Prophet (peace be upon him) by this name. This supplication is only to be directed to Allah (Glorified and Exalted be He) Who is Omnipotent over all things. However, to ask that from something that is inanimate, the prophets or others, is utterly impermissible and it is also wrong to seek their help to ward off afflictions, as this is beyond their ability, rather this is done by Allah (Exalted be He).﴾ Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember! ﴿

In the second, third, fourth, fifth, and sixth lines the poet beseeches the Prophet (peace be upon him) to save him from his adversity, not to let him down. He even claims that the Prophet (peace be upon him) controls all his affairs. This leads him in the fifth line where he considers the Prophet (peace be upon him) as the refuge for those who seek protection from all kinds of evil or harm. All of these are mistaken and misguided and are within the realm of major shirk, as making Du`a' (supplication), asking for relief and help

and such kinds of `Ibadah (worship) should be devoted to Allah alone and none other than Him, whether the living or the dead. It should be noted that although the Prophet (peace be upon him) is alive in the sense of the life of Al- Barzakh (period between death and the Resurrection) whose reality is only known to Allah (may He be Praised), it is impermissible to call upon him or beseech his help after his death. The same applies to the martyrs who are alive and sustained in the presence of their Lord. However, it is not permissible to invoke them for help. Likewise, every Mu'min (believer) after his death moves to the life of Barzakh befitting his status and his soul is in Jannah (Paradise) with those of the believers. However, it is still impermissible for them to be invoked in worship along with Allah (Exalted be He) or his help be sought. Worship is the right of Allah alone and making Du`a' to Allah is an act of worship, as the Prophet (peace be upon him) said in the Hadith narrated by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with them).

Allah (Glorified and Exalted be He) further states:﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾The text includes the prophets and others, and makes no exception. Only seeking the help of the present living person in a matter that he is capable of doing is permissible. Allah (Glorified and Exalted be He) says regarding the story of Musa (Moses, peace be upon him) with the Israeli whom he asked for help:﴿ The man of his (own) party asked him for help against his foe ﴾He (Exalted be He) also says:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾Allah (may He be Praised) says in this Ayah that all those beseeched for help by the Mushrik (one who associates others with Allah in His Divinity or worship) can not hear them, and that if they did, they will not respond and on the Day of Resurrection they will disown their Shirk. This is a general ruling applicable to the prophets and others. Allah (Exalted be He) calls

invoking others than Him as Shirk. Therefore, Muslims should be on their guard against that act and devote their worship to Him alone.

Allah (Exalted be He) called that misdeed Kufr (disbelief) in another Ayah, as He (may He be Praised) says:﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾In another place, He says that there is no more astray than those who invoke other than Allah, as He (may He be Praised) says:﴿ And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? ﴾﴿ And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴾There are many Ayahs stressing the same meaning. Hence, it is obligatory upon the poet to repent to Allah (may He be Praised) from this heinous Shirk and be careful not to commit such a sin again. Likewise, whoever falls into this kind of Shirk or believes in such deviant claims should repent to Allah (Exalted be He) and advise whoever does so to repent.

It is authentically reported that Allah's Messenger (peace be upon him) said:﴿ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴾Accordingly, it is incumbent upon every Muslim, wherever he is and whatever his condition may be, to have a good comprehension of his religion, ponder over the Ayahs of the Qur'an, and increase his recitation of it, as it is the greatest and most perfect and glorious book. Allah (Exalted be He) sent down the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). He urges Muslims to reflect upon and comprehend its Ayahs in order to have sound understanding of their Din (religion) and worship their Lord in the right manner, as Allah (may He be praised) says:﴿ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴾He (Glorified and Exalted be He) says:﴿ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ﴾

Allah (may He be Praised) also says:﴿ Verily, this Qur'ân guides to that which is most just and right ﴾

There are many Ayahs conveying the same meaning. The Prophet's biography from his mission to his death provides sufficient lessons for whoever reflects on them. Moreover, the Prophet's Sunnah would suffice in explaining the true essence of Tawhid (belief in the Oneness of Allah/ monotheism) and that of Shirk. Allah (Exalted be He) also says concerning this matter:﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)." ﴾

As for the seventh line of the poem in which he says:

This is Taybah i.e. Medina, whoever visits while in hardship will inevitably come back with ease

This may be true or false; if its visitor comes to the Prophet's Masjid to offer Salah and repent to Allah (Exalted be He) from his sins, this is permissible, yet, this is not confined only to Taybah or the Prophet's Masjid (peace be upon him). Rather, whoever repents sincerely to Allah at any time or any place before the sun rises from the west, Allah (Exalted be He) will accept his Tawbah (repentance to Allah), for He is Most-Generous, All-Bountiful, the Oft-Forgiving, the Most Merciful and the Most Truthful. Allah (may He be Praised) says:﴾ And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. ﴿However, if the aim of his visit to Taybah is to seek the help of the Prophet (peace be upon him) against evil, this is Batil and Shirk, may Allah save us and the Muslims from that. Therefore, it is obligatory upon every Muslim to think reasonably about what he is going to say and to be mindful of slips of the tongue, and to ask his Lord for success and guidance.

He should resort to Allah (may He be Praised) in all his affairs and ask the esteemed scholars about the doubtful matters of religion so that he may avoid all that brings forth harm to himself or others.

May Allah guide us and all Muslims to what pleases Him and save us from His Wrath. We ask Allah to grant us sound comprehension of His religion, to hold fast to it, and to protect us from doing what might bring forth His Wrath. Indeed, He is All-Hearer, Ever Near. May peace and blessings be upon our Prophet, his family, companions, and those who follow him righteously until the day of Resurrection!

An Important Warning

Against A Poem Entitled "The Visit"

Praise be to Allah alone. May peace and blessings be upon the Last Prophet our Prophet Muhammad, his family and Companions.

Al-Sharq Al-Awsat newspaper published a poem (issue no. 3261, in 11/3/1408 A.H.) entitled "The Visit" written by Khalid Muhammad Muhammad Sulaym; it reads:

I lived all my life, the sweetest moments of my life this evening!

When a giver of glad tidings cried and began to chant

While the source of Prophets' light appeared

What rest and provision derived from splendor

gardens of bliss and barks of brilliance

Here, the history covers the realm of loyalty!

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Days and years took off the gown of pride

O Messenger, you are my eyesight and sought one!

I am at the threshold with tears overwhelming my cry!

My father and mother are sacrificed for you, O beloved of the weak!

Woe to me due to my hankering love, longing, and shyness.

All the nation came to you, the near and the far!

All are longing and seeking the life of loyalty

Who can protect us from the storming wind in this hard night

O the Merciful to all creation and the Most Honest

O Messenger of Allah, at your door the majesty of all great people!

Paradise joys filled the hearts of happy people

Weeping and weeping until drowned in tears

Forgetting the kinfolk and the beloved people, leaving the whole life behind me

Whoever reflects deeply on this poem knows the impermissibility of it being published, because of the mistakes contained. For example, calling upon Prophet Muhammad (peace be upon him) and seeking his help for the afflictions that befell the poet and the whole Ummah (nation). Undoubtedly, that this is a form of associating others with Allah (Glorified and Exalted be He). It is obligatory upon whoever is in need or suffering any kind of affliction to invoke Allah alone to remove the adversity, not to invoke the dead, seek their help, and make vows to them, or to idols and planets, or the Jinn. It is He (Allah) Who brings about benefit and repels harm, removes evil, and answers those in despair when they call Him.

There is nothing wrong with seeking the help of another living person who is present in matters that are within his ability by asking or writing to them or calling them on the phone or by means of any other new methods of communications. However, to seek the help of the prophets

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and others is impermissible, because the deeds of the deceased person have come to an end, except for three as related in the Hadith reported from the Prophet Muhammad (peace be upon him) as he said,❨ When a man dies, his acts come to an end except for three matters: recurring charity, or knowledge (by which people) benefit, or a pious son who prays for him (for the deceased). ❩Related by Muslim.

It is evident that our Prophet (peace be upon him) is the best of creation and the most honorable of Allah's

creatures, the dead and the living. However, it is not permissible to supplicate or worship him besides Allah. `Ibadah (worship) is Allah's Right Alone as He orders that by saying:❨ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ❩Allah (Exalted be He) also forbids supplicating other than Him. He (Exalted be He) says:❨ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ❩He (Glorified and Exalted be He) further states:❨ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ❩He (Glorified and Exalted be He) also says:❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❩There are many Ayahs stressing the same meaning.

Furthermore, it is reported in the Two Sahih Books on the authority of Mu`adh ibn Jabal (may Allah be pleased with him) that the Prophet (peace be upon him) said,❨ The right of Allah over His slaves is that they should worship Him and not associate anything with Him. ❩It is also related in the Two Sahih Books on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said:❨ O Messenger of Allah, which sin is most grievous? He said: To set up a rival with Allah, though He Alone created you. ❩There are many Hadiths to the same effect.

It is enjoined upon Muslims to be mindful lest they should fall victim to the sin of associating others with Allah (Glorified and Exalted be He) and they should abandon such abominable acts and make it manifest to all people. Moreover, Muslims in charge of newspapers should comprehend the seriousness of such matters. Accordingly, they have to stop publishing whatever goes against Allah's Purified Shar` (Law). They should know what benefits the Ummah and what does not.

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The most serious danger is that which may delude Muslims into committing Shirk and other acts of Kufr (disbelief) and deviation.

May Allah rectify Muslim's affairs and guide them and those who are in charge of the Media to what benefits people in their Din and worldly affairs. He is All-Bountiful and Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, and companions.

A Call from the Islamic University in Al-Madinah Al-Munawwarah to

All Muslims, Arab and non-Arab, everywhere

Praise be to Allah, the Lord of the Worlds. May peace and blessings be upon His servant and messenger, Muhammad, his family and companions and those who followed him righteously until the Day of Resurrection. Dear Muslims and Arabs in every country! O rulers and leaders of Muslims everywhere! It is not hidden that the current conflict between the Arabs and the Jews is not only confined to the Arabs; rather, it is an Islamic Arabic battle between Kufr (disbelief) and Iman (Faith), Al-Haqq (the Truth) and falsehood, and between the Muslims and the Jews. The Jewish aggression against the Muslim land started nineteen years ago. It is enjoined upon Muslims everywhere to support their oppressed Muslim brothers and stand shoulder to shoulder with them until the usurped land and rights of Muslims are recovered from those who heinously did injustice to them. Muslims should help their brothers in every way they can, whether by fighting with them or providing money and weapons according to their ability. Allah (Glorified and Exalted be He) says:﴿ but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance ﴾Allah (Exalted be He) says:

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﴿ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴾

The injustices of the Jews against Islam and Muslims are known and recorded by history. It is even mentioned in the greatest and most truthful book, the Book of Allah that no Falsehood can approach it from before or behind it, as it is sent down by the All Wise, Worthy of all praise Allah who (Glorified and Exalted be He) says:﴿ Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn ﴾Allah (Exalted be He) mentioned in this noble Ayah (Qur'anic verse) that the Jews and the Mushrikeen are the strongest in their enmity to the believers.

Allah (Exalted be He) says:﴿ And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers. ﴾﴿ How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment. ﴾The scholars of Tafsir (explanation/exegesis of the meanings of the Qur'an) said concerning these two honorable Ayahs that the Jews used to tell the Arabs that a prophet is about to appear whom they will support and fight the Arabs with him. However, when Allah (Exalted be He) sent Prophet Muhammad (peace be upon him), they denied him and disbelieved in his prophethood, refused to accept that he is the prophet mentioned in their book, Al-Tawrah (Torah), and exerted all their efforts to fight him and annul his call out of their envy and denial of the Truth which they already knew. Allah (Exalted be He) thwarted their plot and rendered their malicious endeavors vain but they are still doing whatever they can to fight Islam and Muslims and allying with whoever

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openly declares his enmity to Islam or even plots secretly against it. Are they not the ones who said to the disbelievers of Makkah: You are better guided as regards the way than the believers (Muslims). Are they not the ones who instigated the disbelievers of Quraysh and those who allied with to fight the Prophet (peace be upon him) and Muslims on the day of Uhud. Likewise, are they not the ones who plotted to eliminate the Prophet (peace be upon him) but again Allah (Exalted be He) stopped their plot. Are they not the ones who gathered with the disbelievers in the Battle of Al-Ahzab and broke their covenant in the same city among the Muslims? Allah (Exalted be He) again warded off their hatred and cunning, desecrated those who fought against the Muslims and empowered His Messenger (peace be upon him) and Muslims over them. Not only that, many disbelievers were killed, their women were enslaved, their money seized. All that was because they broke the covenant and sided with the kuffar and those who went far from the path of truth and guidance.

Dear Arab and non-Arab Muslims everywhere, hasten to fight the enemies of Allah from the Jews and strive your utmost in Allah's Cause with your property and your persons. That is best for you if you were to know. O Muslims, hasten to Jannah (Paradise) whose width is that of the whole of the heavens and of the earth, prepared for the righteous and those who strive patiently in the Cause of Allah. Make your intentions sincere in serving the Din (religion) of Allah and endure yourselves in patience, perseverance, and fear Allah (Glorified and Exalted be He) to win victory or the honor of martyrdom for the sake of making truth supreme and defeating falsehood. You should always remember the merit and virtue that Allah (Exalted be He) mentioned in His Book for those who strive in His cause and what Allah (Exalted be He) promised them of the highest ranks and enduring bliss in the Hereafter. Allah (Exalted be He) says:﴿ O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾﴿ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but

know! ❳❲ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eden) Paradise; that is indeed the great success. ❳❲ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ❳

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Allah (Exalted be He) further states:❲ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ❳He (Exalted be He) also says:❲ Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjidal-Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers). ❳❲ Those who believed (in the Oneness of Allâh - Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful. ❳❲ Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. ❳❲ They will dwell therein forever. Verily, with Allâh is a great reward. ❳Allah (Exalted be He) also says:❲ O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2). ❳

O Mujahids (those who fight in the Cause of Allah, may He be Praised), Allah mentioned in these Ayahs the merit of Jihad (fighting/striving in the Cause of Allah) and its good end for the believers. It is victory and success in this world and enduring bliss and the Pleasure of Allah as well as the highest ranks in the Hereafter. As for Allah's saying in the second Ayah:❲ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor) ❳it designates that it is obligatory upon every Muslim, whether he is young or old, when necessity so demands, to make Allah's cause supreme and protect the Islamic countries against any oppression. Defending the Cause of Allah, the Muslims gain empowerment over their enemies, dignity, the highest rewards in the Hereafter, making the Truth supreme, and protecting the Islamic religion and its security. Allah (may He be Praised) says in the third and fourth Ayahs that striving in His Cause is better than providing water for the pilgrims and constantly offering Salah (Prayer) and Tawaf (circumambulation around the Ka`bah) in the Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and that those who strive in the Cause of Allah are greatly rewarded by Allah (Exalted be He) as the successful ones. Allah (may He be Praised) gives them the glad tidings of showing His Mercy and Pleasure upon them and being admitted to Jannah in which they will

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find enduring bliss. Concerning the fifth Ayah, Allah (Exalted be He) says that He will support those who are Al-Muttaqun (the pious) with His victory and protection.

There are other Ayahs in the Noble Qur'an that mention the merit of Jihad and the promise of victory for Muslims in return for defeat and disgrace on the part of the disbelievers. Accordingly, this fill the believer's heart with confidence and a true will to fight for the Cause of Allah believing that victory is inevitable and hoping to win either of two great things, i.e. victory or martyrdom for the sake of making the Truth supreme. Allah (Glorified and Exalted be He) says:❲ Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you." ❳Allah (Glorified and Exalted be He) also says:❲ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❳He (Glorified and Exalted be He) further says:❲ and (as for) the believers, it was incumbent upon Us to help (them). ❳And He (may He be Praised and Exalted) states:❲ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❳❲ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ❳Allah (Exalted be He) also says:❲ O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. ❳until He (may He be Praised) says:❲ If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ❳In these Ayahs, Allah (Exalted be He) clearly declares that

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His servants shall have victory over their enemies and be saved from their cunning regardless of their power and number, because there is no deity but He who has the Majesty and the overwhelming power and the One who knows how matters will be and surrounds all that they do. Yet, Allah (Exalted be He) stipulates for the fulfillment of His promise perfect Iman (Faith) in Him, fearing Him as He should be feared, holding fast to His Din, and remaining patient and persevering. Whoever fulfills that condition, Allah will grant them whatever He promised them, and who is truer in statement than Allah, the Most Truthful?❲ (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise. ❳Whoever falls short of coping with that or is inattentive about it should not blame but himself.

If you are striving for the Cause of Allah, you should reflect repeatedly on Allah's saying:❲ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. ❳Indeed, this is a great word and a truthful promise from the Omnipotent Lord. If you remain patient in your fight against your enemy and observe Taqwa (fearing Allah as He should be feared) of Allah (Glorified and Exalted be He) by glorifying and being sincere to Him as well as being obedient to Him and His Messenger (peace be upon

him) and avoiding all that they forbade, this is really the essence of Taqwa and Jihad. These are the commands of Allah (may He be Praised) and His Prophet (peace be upon him).

Allah (may He be Praised) praises the merit of patience and mentions it specifically because of its significance and the urgent need for it. Allah (Exalted be He) mentions the virtue of patience many times in His Book, as He (Glorified and Exalted be He) says:﴿ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾He (may He be Praised) says:﴿ Only those who are patient shall receive their reward in full, without reckoning. ﴾Allah (may He be Praised) further states:﴿ O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful. ﴾

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It is authentically reported that the Prophet (peace be upon him) said,﴿ Whoever tries to be patient, Allah will give him patience. No one is given a better or a larger gift than patience. ﴾O Muslims, fear Allah and remain patient in obeying Him! Abstain from His prohibitions and fight against His and your enemies! Endure hardships in crushing battlefields under the roaring of planes overheads and the sounds of gunfire. Remember your righteous ancestors from the prophets, messengers and the Sahabah (Companions of the Prophet [may Allah be pleased with them all]) and those who strived faithfully after them, for in them you have a good example to follow. How often they remained patient and defended Allah's Cause until He granted them victory over their enemies, made them rulers of the world, spread justice through them, and made them leaders of the Ummah and Imams of guidance due to their perfect Iman, sincerity, and preferring the Hereafter to this vanishing world and its temporary desires and pleasures. Allah (Glorified and Exalted be He) says in His noble Book:﴿ Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur’ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. ﴾Allah (may He be glorified) says:﴿ And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.). ﴾

It is authentically narrated from the Prophet (peace be upon him) that he said,﴿ To guard Muslim frontiers in Allah's Cause for one day is better than the world and everything it contains and the position of foot of any of you in

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Jannah (Paradise) is better than the world and what it contains. The journey a Muslim undertakes for the sake of Allah is better than the world and all it contains. ﴾It is also authentically reported from the Prophet (may peace be upon him) that when he was asked:﴿ What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad (religious fighting) in Allah's Cause. ﴾He (may peace be upon him) further said,﴿ "The example of a Mujahid in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." ﴾

The Prophet (peace be upon him) also said,﴿ "He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him." ﴾A man asked the Prophet (peace be upon him) about a deed which is equal in reward to the virtue of Jihad, and the Prophet (peace be upon him) replied saying:﴿ Can you, when the Mujahid goes for jihad, fast without breaking your fast and stand up for prayer without taking rest? The questioner said: Who can endure that, O Messenger of Allah? The Messenger of Allah (peace be upon him) said: If you could stand that, you will not reach the reward of the Mujahidin ﴾...

There are many Hadiths stressing the merit of striving for the Cause of Allah, encouraging it, and showing the reward that Allah (Exalted be He) promised them of empowerment and dignity in this world and the highest ranks in the Hereafter. O Muslim Ummah! O Arab Muslims! Fear Allah and be sincere in your Jihad against Allah's enemy and yours from the Jews and their followers or helpers. You should reckon your deed and repent to your Lord from the principles, beliefs, and deeds that go against the Islamic Shari`ah. Be steadfast in the battlefield and prefer what Allah (Exalted be He) promised you in the Hereafter. Know that decisive victory and successful outcome are not confined to the Arabs with the exclusion of the non-Arabs or vice versa, or to the white with the exclusion of the black or vice versa, but Allah's victory shall be bestowed upon whoever fears Him truthfully and follows His guidance, and devotes himself and prepares against them, all they can of power as Allah (Exalted be He) orders His servants:

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﴿ And make ready against them all you can of power ﴾

He (may He be Praised) also says:﴿ O you who believe! Take your precautions ﴾Allah (Glorified and Exalted be He) further addresses His honest Messenger (peace be upon him):﴿ When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers. ﴾

O brother, reflect upon Allah's orders to His servants to prepare all the power they can to threaten their enemies. He orders His Prophet (peace be upon him) and the believers, upon facing their enemies and approaching them, to offer Salah while carrying their weapons. Consider how Allah (Exalted be He) repeated His command that Muslims should be mindful of their weapons lest the enemy should attack them suddenly while offering Salah. This makes it clear how serious the matter is for Muslim leaders and soldiers to be constantly attentive of their enemies and beware of being oblivious to their plots. They should prepare whatever means of power they can and this should not prevent them from offering Salah regularly at the times of watching the enemy's moves and tactics. It is only through this way that the Muslims would be able to consider the material and abstract reasons. The Muslims who defend the Cause of Allah should have the manners of Iman and hold fast to obedience to Allah, make necessary preparations to threaten their enemies and be on their guard against their plots. They should not hasten to fight their enemy unless the Truth has been clearly manifested to

them.

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This is the main reason and the firm base for the achievement of victory and success with which Allah (Exalted be He) distinguishes His believing servants and promises victory if they adhere to it, in addition to seeking the material reasons by preparing all they can of power and matters of war, fighting and remaining patient when facing the enemy in the battlefield and being mindful of the enemy's plots. By fulfilling these two conditions, the believers then deserve Allah's victory and His grace to be fulfilled upon them. He (Glorified and Exalted be He) says:(and (as for) the believers, it was incumbent upon Us to help (them).)Allah (Exalted be He) says:(But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.)

Allah (Exalted be He) further states:(Verily, it is the Party of Allâh that will be the successful.)Also Allah (Glorified and Exalted be He) says:(And that Our hosts! they verily would be the victors.)

Thus, it is evident that statements such as "victory is ours", "Allah is with us", "victory is for the Arabs", or "victory is for the Arabs and Muslims" are incorrect, because neither the Arabs nor any other people are promised victory which is only achieved through the reasons which Allah (Exalted be He) mentioned in His Book and upon the tongue of His Prophet (peace be upon him). These reasons are, as mentioned earlier, fearing Allah, believing in Him, remaining patient against His enemies,

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sincerely seeking His help after considering all material reasons and preparing all means of power to threaten the enemies of Allah (Exalted be He) who are also the enemies of the Muslims. This matter should be quite clear in our minds. Beware of the traditional sayings which contradict Allah's Purified Shar` (Law). As for Ma`iyyah (association or being with), it is of two types; There is general Ma`iyyah and a private one. .

Teneral Ma`iyyah: It means that everyone is equal with regard to Allah's Knowledge as He surrounds them all in His Knowledge, not only the believers. Allah (Glorified and Exalted be He) says:(He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.)He (Exalted be He) also says:(Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.)

These two Ayahs make it absolutely clear that Allah (may He be Praised) knows everything about the affairs of His servants and His knowledge surrounds them. That is why Allah (Exalted be He) begins the Ayahs with general Ma`iyyah i.e. knowledge, and finishes them with knowledge so that His servants may know that Allah is All-Knowing of their affairs and that Ma`iyyah means perfect knowledge. This should urge them to glorify Him and stay away from any reason that might incur His Wrath and punishment. However, this does not in any way mean that Allah (Exalted be He) is incarnate among His creation or that He exists everywhere. This is the saying adopted by deviant sects who believe in incarnation. Allah is Glorified and High above the falsehood they claim! Their saying is false according to the texts of the Book and the Sunnah as well as the Ijma` (consensus). Allah (may He be Praised and Exalted) is above the Throne in a way that suits His perfection and Majesty and none of His creation resembles Him. He says

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in seven Ayahs of the Qur'an:(The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).)Allah (may He be Praised) has no equal or match in all His Attributes, as He (Glorified and Exalted be He) says:(There is nothing like Him; and He is the All-Hearer, the All-Seer.)He (may He be Praised) states:("And there is none co-equal or comparable unto Him.")Allah (Glorified and Exalted be He) is above the Throne and High above His creation as He Himself says that His knowledge is perfect and surrounds everything. He (may He be Praised) says:(Truly, nothing is hidden from Allâh, in the earth or in the heaven.)(He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.)He (may He be Praised) further states:(Neither you (O Muhammad صلى الله عليه وسلم) do any deed nor recite any portion of the Qur'ân, - nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsir At-Tabarî).)These decisive Ayahs and others stress the same meaning and guide servants that their Lord (may He be Praised) is established on His Throne above the heavens and their deeds are raised to Him as He is with them wherever they are and He knows their secrets and private counsel.

Private Ma`iyyah is confined to the prophets and messengers (peace be upon them) and those who followed them righteously until the Day of Resurrection. These are the people who have Taqwa (fearing Allah as He should be feared), Iman, patience, and endurance in obeying Allah and obeying His commands and abstaining from His prohibitions. This private Ma`iyyah entails protection and support on the part of Allah, as He (Glorified and Exalted be He) says about His Prophet Muhammad (peace be upon him) that He said to his companion in the cave: Abu Bakr Al-Siddiq (may Allah be pleased with him)(Be not sad (or afraid), surely Allâh is with us.)And when Allah sent Musa (Moses)

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and Harun (peace be upon them) to Pharaoh, He assured them by saying:(Fear not, verily, I am with you both, hearing and seeing.)

Addressing the Mushrikeen, Allah (Glorified and Exalted be He) says:((O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.)Allah (Glorified and Exalted be He) further states:(O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2).)Allah (Glorified and Exalted be He) also says:(and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).)He (Exalted be He) also says:(How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient).)There are many Ayahs to the same effect.

The Muslim's slogan in their radios, newspapers and when facing their enemy and in all conditions should be the Islamic slogan derived from the teachings of the Qur'an and which Allah (Exalted be He) guided His servants to abide by. They should say that Allah

(Exalted be He) is with those who fear Him in the way He deserves, Allah supports the believers and those who are patient, and such acceptable words and sentences that are in conformity with the Islamic etiquettes. They should ascribe victory to the causes Allah describes but not to the vain slogans as Pan-Arabism, patriotism, nationalism, or such words which were not revealed from Allah (Exalted be He).

My dear Mujahid (one striving/fighting in the Cause of Allah), you are in a great battle against a bitter enemy who antagonizes Islam and Muslims. So you should practice jihad sincerely and constantly and remain patient and persevering. You should only seek the help of Allah (Exalted be He) and if your intentions were sincere and truthful, then rejoice with one

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of the two best things; victory and a good end in the world or martyrdom, enduring bliss, high mansions, recurring rivers, and beautiful maidens in The Abode of Honor.

O Arabs, do not think that victory over enemies is because of Pan-Arabism. It is conditional upon your Iman, steadfastness in the battlefield, adhering to the Truth and repentance to Allah (Exalted be He) from all your preceding sins. So hold fast to the Straight Path and the true Islam whose essence is sincerity to Allah and obeying His Shari`ah and following the example of His Prophet (peace be upon him) in war, peace, and all conditions. Dear Muslim Mujahid, remember what happened to Muslims on the day of Uhud because some of the archers showed disobedience to the commands of their leader, Muhamamd, the Messenger of Allah (peace be upon him), Muslims suffered defeat and dissension but when they denied what happened to them, Allah (Glorified and Exalted be He) revealed His Ayah:﴿ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ﴾Allah (Glorified and Exalted be He) says:﴿ And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers. ﴾

He (may He be Praised) also says in the same meaning:﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾Likewise, when Muslims were arrogant due to their large number on the day of Hunayn, they were defeated, then Allah (Exalted be He) sent down His Sakinah (peace) and strengthened them with forces (angels), so they returned sincerely and corrected their intentions and sought the help of their Lord,

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He granted them victory over their enemies, as Allah (Exalted be He) says:﴿ Truly Allâh has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. ﴾﴿ Then Allâh did send down His Sakînah (calmness, tranquillity and reassurance) on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. ﴾

Whatever defeat, wounds, or the like in battlefields befalls Muslims, it is due to their falling short of adhering to the teachings of Allah (Exalted be He) and preparing the means of power they can to deter the enemies or due to their sins and going against the commands of Allah.

O Mujahids, seek Allah's Help and hold fast to His religion! Prepare all what you can of the means of power to deter the enemy! Fulfill the preconditions that Allah sets for granting Muslims power and glory in the land. Beware of arrogance, hypocrisy, and other sins in addition to averting all kinds of dissension and disobeying rulers in matters which do not involve disobedience to Allah (Exalted be He) who says:﴿ O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. ﴾﴿ And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾﴿ And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do. ﴾

O Muslims! O Mujahids! Here are some sayings of the Companions of Allah's Messenger (peace be upon him) when they confronted the Roman army on the day of Al-Yarmuk to learn the lessons implied:

The words of Khalid ibn Al-Walid (may Allah be pleased with him) when he gathered

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the Muslim army to fight against the Roman army: This is a day of the days of Allah in which no signs of arrogance or injustice should be manifested. Devote your Jihad sincerely to Allah. The jihad you do today will have its fruits tomorrow.

Likewise, Abu `Ubaydah (may Allah be pleased with him) delivered a speech in which he said: O servants of Allah! If you help (in the cause of) Allah, He will help you, and make your foothold firm. O Muslims, remain patient as it will save you from falling into Kufr and it pleases your Lord. Do not leave your positions or move forward towards them or start fighting. Make your spears ready and remain silent but remember Allah within yourselves until I give you my command In sha'a-Allah (if Allah wills).

Similarly, Mu`adh ibn Jabal (may Allah be pleased with him) gave a sermon that day saying: O people of the Qur'an and its memorizers and the followers of the Truth, Allah's Mercy is not attained and His Jannah is not entered with hopes. Allah does not bestow His Mercy and overwhelming Forgiveness except on those who are honest and sincere with Him. Do you not hear Allah's saying:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾So, feel ashamed of your Lord that He might see you fleeing from your enemies and you can not find refuge except in Him. You are totally under His power, have no resort but to Him, and have no superiority but with His help.

Here is also `Amr ibn Al-`As (may Allah be pleased with Him) who gave a sermon to the people saying: O Muslims, lower your gaze, bend down upon your knees, and lift your spears. If your enemy attacks you, wait until they approach the range of the tips of your spears, then attack them ferociously. By Allah, who is pleased with honesty and rewards for it and hates lying,

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I heard that Muslims will seize each piece of this land, so do not be frightened by their large numbers or weapons, for if you attacked them with all your power, they will soon be defeated.

Abu Sufyan ibn Harb (may Allah be pleased with him) also said in this regard: By Allah, you are not save from these people and enter Allah's Content except if you are sincere in your fighting and patient in the most difficult situation.

O defenders of the Cause of Allah, these are great sayings I related to you. They were said by the companions of the Prophet (peace be upon him) so as to know that gaining victory in this world and Jannah in the Hereafter is not attained by mere hopes or discarding the due obligations. Rather, they are achieved by steadfastness upon facing the enemy, adhering to the religion of Allah, and favoring His commands. May Allah grant victory to Muslims over their enemies, unite their word, and guide their leaders to abide by his Shar`, and fight truthfully against His enemies. We also ask Allah (Glorified and Exalted be He) to disgrace the Jews and those who help or follow them. May Allah undermine the enemies of Islam wherever they are! Verily, He is Omnipotent over everything. May peace and blessings by upon His Servant, Messenger and Khalil (beloved Servant) and the best of His creatures, the Imam of those who fear Allah, and the Master of all messengers. May peace and blessings by upon Him, his family, and companions and those who followed him rightfully until the Day of Resurrection!

The merit of Jihad (fighting/striving in the Cause of Allah) and Mujahids (those striving/fighting in the Cause of Allah)

Praise be to Allah who urged for fighting in His cause and has promised a successful outcome and decisive victory in return for this. I testify that there is no deity except Allah Alone who has no partner, and who says in His Glorious Book:﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿I testify that Muhammad is His servant, Messenger and His Khalil (beloved Servant) who was the best of Mujahids, the most sincere supporter, and the most truthful to His servants. Peace be upon him, his good, and purified family and his honorable Companions who dedicated themselves to Allah (Exalted be He) and fought for His Cause until He made His religion prevail by their efforts. He made the believers superior and the disbelievers inferior by them (may Allah be pleased with them, honor their final end, and made us of their followers in righteousness until the Day of Recompense.)

Jihad in the cause of Allah is one of the best deeds and acts of obedience that draw a person close to Allah (Exalted be He). Indeed, it is the best deed offered by pious people after doing the prescribed acts, because it results in granting victory for the believers, elevating religion, suppressing the disbelievers, and hypocrites, spreading the Islamic call among the people, bringing people from the darkness to the light and facilitating the spread of Islamic virtues and its just rulings among people as well as many benefits and good returns for Muslims. There are many Hadiths and Ayahs (Qur'anic verses) related to the virtue of Jihad and the Mujahids

which encourages and stimulates truthful Muslims to contribute in Jihad and to have sincere intentions in fighting the enemy of the Lord of the worlds. It is a collective obligation upon Muslims; if some people fulfill the tasks, other will be relieved the duty. It sometimes becomes an individual obligation that no Muslim can ignore except by a legal excuse like when the ruler calls for war or the enemy besieges an Islamic country.

There are many proofs on this from the Qur'an and the Sunnah concerning the merit of Jihad and the Mujahids. Allah (Exalted be He) says in His Book:﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴿﴾ Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars. ﴿﴾ May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars? ﴿﴾ Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of Al-Muttaqûn (the pious - See V.2:2). ﴿﴾ It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihâd). So in their doubts they waver. ﴿

In these honorable Ayahs, Allah (Exalted be He) commands His believing servants, old and young, to hasten to Jihad and to fight with their property and lives in the cause of Allah as this is better for them in the worldly life and in the Hereafter. Allah (Exalted be He) then explains the condition of the hypocrites and their reluctance to contribute to Jihad because of their malicious intentions. This will bring forth their ruin as Allah (Glorified and Exalted be He) says:﴾ Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them ﴿

Then Allah (Exalted be He) lightly blames His Prophet (peace be upon him) for giving permission for some to remain behind leaving Jihad, He (may He be Praised) says﴾ May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd) ﴿Allah (Glorified and Exalted be He) explains that not granting permission to them has to do with distinguishing the truthful from the liars, then He (Glorified and Exalted be He) says that the Muslim who believes in Allah and the Day of Resurrection will not seek permission to be exempted from Jihad without a legal excuse because he has deep Iman (Faith) in Allah (Exalted be He) and the Day of Resurrection which urges him to Jihad and participating in it. Allah (Exalted be He) further mentions that those who want to be exempted from Jihad lack Iman in Allah (Exalted be He) and doubt His religion. This should be the main incentive behind hastening to Jihad in the cause of Allah and warning against remaining behind.

Allah (Exalted be He) says regarding the virtue of Mujahids:﴾ Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. ﴿

This Noble Ayah includes great encouragement to Jihad in the cause of Allah (Glorified and Exalted be He) and that the true Mu'min (believer) would sacrifice his life and property for the sake of Allah (Glorified and Exalted be He) who accepted that purchase and promised Jannah (Paradise) in return for this; as the believers kill and are killed in Allah's cause. Allah (Exalted be He) further proceeds with reminding that He

(may He be Praised) mentioned the reward dedicated to the Al-Mujahids in the best and most noble Books He revealed; the Torah, the Gospel, and the Qur'an.

Allah (may He be Praised) also explains that

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He is the Most truthful in His promises so that the believers would rest assured with the bargain they have concluded whereby they contentedly and sincerely dedicate their lives and properties for the sake of making His word supreme anticipating His full reward in this worldly life and in the Afterlife. Allah (Exalted be He) then orders them to rejoice because of that bargain which will not only ensure them a great reward and a good end but will also make the truth and its people victorious, the disbelievers and hypocrites disgraced and will pave the way to the spread of the Islamic religion throughout the world. Allah (Glorified and Exalted be He) says:❪ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ❫❪ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ❫❪ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ʽAdn (Eden) Paradise; that is indeed the great success. ❫❪ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ❫

These noble Ayahs clearly manifest that believing in Allah (Exalted be He) and His Messenger (peace be upon him) and fighting for the cause of Allah are the winning trade which saves from the terrible torment on the Day of Resurrection. Can anything be more encouraging to hastening to Jihad? It is known that believing in Allah (Exalted be He) and His Messenger (peace be upon him) is a part of the Tawhid (belief in the Oneness of Allah/ monotheism) of Allah and worshipping Him alone (may He be Praised) in so much as it is a part of the religious obligations which Allah (Exalted be He) enjoined and giving up what He has prohibited. In addition, Jihad for the cause of Allah is one of the greatest and most important Islamic rituals and obligations. Yet, Allah (Exalted be He) mentioned it individually because of its great rank and for encouraging the believers to hasten to it for the great benefits and outcomes that are related to it.

Then,

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Allah (may He be Praised) mentions the reward He dedicated for the Mujahids regarding forgiveness of their sins and blessed dwellings in the Abode of Honor so that their desire for Jihad is strengthened and they hasten to it with those who preceded them. The reward for those who fight for the cause of Allah is not delayed until the Day of Resurrection, rather their reward in this worldly life is achieved through their victory over their enemies and their being well-established on the land, and this is the utmost encouragement for them.

There are other Ayahs on the virtue of Jihad and Mujahids. However, the ones mentioned would suffice and energize the true believers to take part and anticipate the high ranks, great benefits, and outcomes. Allah (Exalted be He) is the One Whose help is sought.

There are many Hadiths on the virtue of Jihad and the Mujahids that also warn against abandoning Jihad. Here we will only cite some of them to inform those who fight in the cause of Allah of some Hadiths on Jihad and the high rank of those who participate in it.

It is reported in the Two Sahih Books on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:❪ To guard Muslims from the disbelievers in Allah's Cause for one day is better than the world and whatever is in it, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is in it; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is in it. ❫Also, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,❪ The example of a Mujahid in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty,

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otherwise He will return him to his home safely with reward or war booty. ❫Related by Muslim in his Sahih.According to another wording:❪ Allah has undertaken to look after the affairs of one who goes out to fight in His way believing in Him and affirming the truth of His messengers. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty. ❫

It is also authentically related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,❪ Whoever is wounded while fighting in the way of Allah will come on the Day of Resurrection with blood oozing from his wound having the color of blood but with the fragrance of musk. ❫(Agreed upon by Al-Bukhari and Muslim).It is also authentically related on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said,❪ Combat against the polytheists with your property, your persons, and your tongues. ❫Related by Ahmad, Al-Nasa'y and authenticated by Al-Hakim.

In the Two Sahin Books,it is narrated that when the Messenger of Allah (peace be upon him) was once asked:❪ What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad (religious fighting) in Allah's Cause. The questioner again asked: What is the next (in goodness)? He replied: To perform Hajj (Pilgrimage to Makkah) Mabrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him). ❫It is also reported from Abu `Abs ibn Gabr Al-Ansary (may Allah be pleased with him) that the Prophet

(peace be upon him) said,❪ Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire. ❫Related by Al-Bukhari in his Sahih.It is also reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,❪ "He who dies without having fought in the Cause of Allah or without having thought of doing so will die with a characteristic of hypocrisy in him." ❫

It is also reported from Ibn `Umar (may Allah be pleased with them) that he said: I heard the Messenger of Allah (peace be upon him) saying:❪ When you enter into the 'Inah transaction, hold the tails of oxen, are pleased with agriculture, and give up performing jihad (struggle in the way of Allah), Allah (may He be Exalted) will make disgrace prevail over you, and will not withdraw it until you return to your original religion. ❫Related by Ahmad, Abu Dawud and authenticated by Ibn Al-Qattan. Al-Hafiz said in "Bilugh al-Maram", 'it is narrated by the reliable and trustworthy narrators approved by Al-Bukhari and Muslim.'

There are many Hadiths on the merit of Jihad and Mujahids and the high ranks and great reward that Allah promised those who fight truthfully for His cause; other Hadiths stress the danger of abandoning Jihad. The other two Hadiths and those to the same effect indicate that abandoning Jihad

and neglecting it is a kind of hypocrisy and that ignoring it due to indulgence in worldly affairs such as trade, agriculture, and Riba-based transactions are all reasons for the humiliation of Muslims and their enemy gaining power over them as attested by reality. This humiliation will not end until they return to their Din (religion) and adhere sincerely to it and strive for its sake. May Allah guide all Muslims to return to their religion, guide their leaders, and unite them on guidance, direct them to apply His Shari`ah (Islamic Law) and abide by it, grant all Muslims good understanding of their religion until Allah (Exalted be He) reverses this state of humiliation into empowerment and well-establishment on the land and grant them victory over His and their enemies. He is the One Who is Capable of doing so.

the purpose of Jihad

There are two types of Jihad (fighting/striving in the Cause of Allah): "Jihad Talab (Initiative Jihad)" and "Jihad Daf' (Defensive Jihad)." Both types have the same goal, namely, conveying the Din (Religion) of Allah, calling people to it, bringing them out of the darkness into the light, making Allah's Din reign on earth, and making all and every kind of worship purely for Allah Alone. Allah (Glorified and Exalted be He) says in His Book, in Surah Al-Baqarah: ﴿ And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). ﴾ He also says in Surah Al-Anfal: ﴿ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴾ Allah (Glorified and Exalted be He) further states in Surah Al-Tawbah: ﴿ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ﴾

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There are many other Ayahs with the same meaning. The Prophet (peace be upon him) said, ﴿ "I have been commanded to fight the people so that (the purpose of fighting) they testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, and they perform Salah (Prayer) and pay Zakah (obligatory charity). Anyone who does this has protected from me their blood and property, unless by right of Islam, and their account will be with Allah." ﴾ (Agreed upon as Sahih (Authentic) by Al-Bukhari and Muslim from a Hadith on the authority of Ibn 'Umar [may Allah be pleased with them])

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿ "I have been commanded to fight the people so that (the purpose of fighting) they say, 'La ilaha illa Allah (There is no deity but Allah).' Anyone who says, 'La ilaha illa Allah,' has protected from me their blood and property, unless by right of Islam, and their account will be with Allah." ﴾ It is also reported in "Sahih Muslim" (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴿ "I have been commanded to fight the people so that (the purpose of fighting) they say, 'La illah illa Allah (There is no deity but Allah),' and they believe in me and in that with which I have been sent." ﴾

It is also reported in "Sahih Muslim" on the authority of Tariq Al-Ashja'y (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴿ "Anyone who believes in Allah Alone and disbelieves in anything worshipped other than Him has made their property and blood inviolable and their account will be with Allah (may He be Glorified and Exalted)." ﴾ There are many Hadith that carry the same meaning and these Glorious Ayahs (Qur'anic verses) clearly indicate the obligation to fight the Kafirs (disbelievers) and Mushriks (those associating others in worship with Allah) - after Islam has been conveyed to them and they have been invited to it, and they still insist on their Kufr (disbelief) - until they worship Allah Alone, believe in His Messenger, Muhammad (peace be upon him), and follow what he brought. Their blood and properties are not inviolable without this. This is so for both types of Jihad, and there is no exception from this, except for those who abide by the Jizyah (poll tax required from non-Muslims living in an Islamic state) and its conditions, if they are among the people to whom its ruling applies, acting upon the Saying of Allah: ﴿ Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ﴾

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It is authentically reported that the Prophet (peace be upon him) accepted Jizyah from the Magi of Hajar. There are three categories of Kafirs, and they are: the Jews, the Christians, and the Magi. It has been confirmed by Nas (Islamic text from the Qur'an or the Sunnah) that Jizyah can be taken from them. It is, therefore, obligatory that they should be striven and fought against, if there is ability, until they accept Islam or pay the Jizyah willingly and humbly. As for other categories of people, it is obligatory to fight them until they accept Islam, according to more correct of the two opinions maintained by the scholars, because the Prophet (peace be upon him) fought the Arab pagan tribes until they embraced Islam in multitudes and he did not ask them to pay Jizyah. If it had been permissible to take the Jizyah from them as a way to spare their lives and properties, the Prophet (peace be upon him) would have made it clear to them; and had it happened, it would have been authentically reported. Some scholars maintain that it is permissible to take Jizyah from all the Kafirs, according to the well-known Hadith of Buraydah in this regard, which was reported in "Sahih Muslim". This issue, the different views on it and the relative evidence have been elaborately discussed in the books of the scholars; whoever wants them will find them. Excluded from fighting against the Kafirs are the disbelieving women, the children, the old men and similar non-combatants who do not participate in the fight; but if they participate in it or help by their opinion or partake in conspiracy they should be fought against, as known through Shar'y (Islamic legal) evidence.

Jihad in Islam passed through three phases:

First: The Muslims were permitted to fight without being duty-bound to do it, as Allah (may He be Praised) says: ﴿ Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory - ﴾

Second: The Muslims were ordered to fight those who fought them and refrain from those who refrained from fighting them. In this regard, Allah (Exalted be He) revealed the Ayah:﴿ There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. ﴾

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Allah (Exalted be He) further states:﴿ And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. ﴾And He (Exalted be He) also says:﴿ And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (9:36)]. ﴾and this is the opinion of some scholars. Allah (Exalted be He) also states in Surah Al-Nisa':﴿ They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them. ﴾﴿ Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them. ﴾including the next Ayah.

Third: Fighting against all the Mushriks and attacking them in their lands until there is no more Shirk (associating others with Allah in His Divinity or worship) and all worship is purely for Allah Alone, so that goodness embraces all inhabitants of earth, and to expand the realms of Islam, remove the propagators of Kufr and atheism from the path of Da'wah (Call to Islam), and let people receive the blessing of the just rule of Shari'ah (Islamic Law) and its lenient and merciful teachings. This upright Din will bring humanity from the narrowness of this world to the vastness of Islam, from the worship of the creatures to the worship of the Creator (may He be Praised), and from the injustice of oppressors to the justice of Islam and its wise rulings. This is the settled rule in Islam and the one which was being acted upon when our Prophet Muhammad (peace be upon him) died, and concerning which Allah (Glorified and Exalted be He) revealed His Saying in Surah Al-Tawbah, which is among the last of Qur'anic revelations:

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﴿ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them ﴾Allah (may He be Praised) further states in Surah Al-Anfal:﴿ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴾The above Hadith confirm this opinion and attest to its validity.

Some scholars are of the opinion that the second phase, fighting those who fight the Muslims and refraining from those who refrain, was abrogated. They say this because the Muslims had been in a state of weakness, but when Allah strengthened them and increased their number, they were ordered to fight those who fought them and those who did not, so that all worship be for Allah Alone or they should pay the Jizyah, if they were entitled to do so. Yet, other scholars said that the second phase was not abrogated, and it is still resorted to when necessary. If Muslims become more powerful and they are able to initiate fighting in the Cause of Allah, they should do so, in accordance with the Ayah of Surah Al-Tawbah and other similar Ayahs. However, if they are unable to do so, they are to fight those who fight and oppress them and refrain from fighting those who do not fight them. This is in accordance with the Ayah of Surah Al-Nisa' and the similar Ayahs. The latter opinion is more correct and preferable to that of the abrogation. It is the opinion held by the Shaykh of Islam Ibn Taymiyyah (may Allah be merciful to him). It is, therefore, known, to anyone with the least degree of insight, that what is said by some contemporary writers and others that Jihad is only prescribed for defense is not true. The evidence that we have mentioned and others contradicts these allegations; the correct view is what we have explained in detail, as stated by the well-qualified and knowledgeable scholars. Anyone who reads the Sirah (biography) of the Prophet (peace be upon him) and those of his Sahabah (Companions, may Allah be pleased with them) in relation to their Jihad against the Mushriks will realize what we have said and its correspondence with the above Ayahs and Hadith. May Allah guide us to success!

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Obligation of preparing against enemies

allah (Glorified and Exalted be He) ordered His Believing Servants to prepare against the Kafirs (disbelievers) as much as they can in terms of strength and to be on their guard, as Allah (Exalted be He) says (what means): ﴾ And make ready against them all you can of power ﴿ And He (may He be Praised) says: ﴾ O you who believe! Take your precautions ﴿ This shows the obligation of devoting attention to means and being on guard against the enemies' schemes, and this includes making all types of necessary preparations related to weapons and manpower. It also includes all types of moral and physical preparations, such as training the Mujahids (fighters in the Cause of Allah) in the use of different types of weapons and orientation in all matters that can support them in fighting their enemy and ensuring their protection from any maneuvers that they may use in attacks and retreats on land, in the air, or at sea, and in all conditions. Allah (Glorified and Exalted be He) gave a general order to make preparations and take precautions, without specifying a certain case or condition. This is due to the fact that times, circumstances, and weapons vary; the enemy can be small or large in number, weak or great in force; and Jihad (fighting/striving in the Cause of Allah) can either be offensive or defensive. For these reasons and others, Allah (Exalted be He) gave general orders for preparations and precautions, so the Muslim leaders, chiefs, and thinkers would strive to prepare as much strength as they could to fight their enemies and to weave strategies for this.

It was authentically reported that the Prophet (peace be upon him) said, ﴾ "War is trickery." ﴿ This means that opponents in a war can achieve through cunning and stratagem during battle what they may fail to achieve through force and numbers. This is time-tested and well-known. On the day of the Battle of Al-Ahzab, one of the schemes employed against the Mushriks (those who associate others with Allah in His Divinity or worship) and the Jews

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was carried out by Nu'aym ibn Mas'ud (may Allah be pleased with him), with the permission of the Prophet (peace be upon him). This was one of the reasons that led to the disunity, disagreement, and defeat of the Kafirs, and to the consolidation and victory of the Muslims. This victory was due to Allah's Favor upon them and His Perfect Plot against the Kafirs. Allah (Exalted be He) says: ﴾ they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot. ﴿

It is, therefore, becomes clear to insightful people through the above-mentioned, that it is obligatory to obey Allah's Orders, make preparations against His Enemies, exert efforts in taking precautions, make use of all possible lawful physical and moral means, be sincere to Allah, depend on Him, abide by His Din (religion), and ask Him for support and victory. Allah (may He be Exalted and Glorified) is the Supporter of His pious servants as long as they carry out His Rights, fulfill His Orders, and are faithful in their Jihad, intending by it to make Allah's Word the uppermost and His Din the superior over all. Allah (Exalted be He) promises in His Honorable Book to grant them victory and informs them that none can give victory but Him. This is to encourage them to trust and depend on Him, along with adopting and employing all possible means. Allah (Glorified and Exalted be He) says: ﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿ And He (may He be Praised) says: ﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿ And He (Glorified and Exalted be He) also says: ﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿

And Allah (Glorified and Exalted be He) says: ﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿

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Allah (Exalted be He) says: ﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿ And He (may He be Praised) says: ﴾ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴿﴾ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴿

This same meaning is mentioned in an Ayah (Qur'anic verse) in Surah Al-Saf, as Allah (Exalted be He) says: ﴾ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴿﴾ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴿﴾ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. ﴿﴾ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله

عليه وسلم) to the believers. ﴾

There are many other Ayahs that carry the same meaning. When the Salaf (Righteous Predecessors) fulfilled Allah's Orders and those of His Prophet, and were patient and faithful in their Jihad against their enemy, Allah granted them victory, supported them, and made the end in their favor, despite their small numbers and meager equipment measured against the might of their enemy. Allah (Glorified and Exalted be He) says:﴿ How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient). ﴾And He (Glorified and Exalted be He) says:﴿ If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. ﴾When many Muslims changed, dispersed, and neglected

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the Orders of their Lord and many of them showed a preference for their personal desires, they suffered humiliation, shame, and domination at the hands of their enemies, and this is not hidden from anyone. This has been the outcome of their sins, transgressions, disunity, disagreement, the appearance of Shirk (associating others with Allah in His Divinity or worship), Bid'ahs (innovations in religion), acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) in most countries, and the refusal of most people to abide by the Shari'ah (Islamic law). Allah (Glorified and Exalted be He) says:﴿ That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. ﴾And He (Glorified and Exalted be He) says:﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾When the archers during the Battle of Uhud disagreed and left the positions assigned to them by the Prophet (peace be upon him), many Muslims suffered killing, injury, and defeat. When the Muslims decried this, Allah (Exalted be He) revealed the following Ayah:﴿ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ﴾

If anyone would be safe from the evil and adverse consequences of disobedience, it would have been the Messenger of Allah (peace be upon him) and his honorable Sahabah (Companions) during the Battle of Uhud, as they are the best of the people of the earth and they were fighting in Allah's Cause. However, what happened to them was due to the disobedience of the archers, who, due to interpretation rather than deliberation, disobeyed the Prophet (peace be upon him) and omitted his orders. When they saw the defeat of the Mushriks, they thought that the matter was over and them staying in their guard duty was unnecessary. The obligation on them, however, was not to leave their assigned positions until the Prophet (peace be upon him) permitted them to do so.

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Allah (Exalted be He) had decreed and predetermined this situation for a significant wisdom, great purpose, and huge benefits, which He (Exalted be He) clarified and made known to the believers in His Book. This is also evidence of the truthfulness of the Messenger of Allah (peace be upon him), of him being truly the Messenger of Allah, and a human being who can be affected by the same wounds and pains that affect any other human being. It shows that he (peace be upon him) is not a god to be worshipped or the possessor of victory, as victory is in the Hands of Allah and He (Exalted be He) grants it to whoever He wills. Muslims have no other way to restore their former glory and deserve victory over their enemy, except by returning to their Din, abiding by its teachings, supporting those who support it, showing enmity to its enemies, ruling by Allah's Laws in all affairs, unifying their word upon Al-Haqq (the Truth), and cooperating in righteousness and piety.

Imam Malik ibn Anas (may Allah be merciful with him) said, "Nothing will reform the later generations of this Ummah (nation based upon one creed), except that which reformed its earlier generations." This is the opinion of all the people of knowledge.

Allah (Glorified be He) reformed the earlier generations of this Ummah when they followed His Teachings, held fast to His Rope, were truthful in their commitment to Him, and cooperated with each other. Therefore, the later generations will not be reformed, except by this great way.

Merit of Ribat and guarding in the Cause of Allah

Ribat means standing in guard of the borderlines, at the places feared to be attacked by the enemies of Islam, and a Murabit is the person garrisoned there, who has dedicated himself to Jihad (striving/fighting) in the Cause of Allah and defending His Din (Religion) and his Muslim brothers. There are many Hadith that have been mentioned on the merits of staying in guardian and defense of the Muslim frontiers in the Cause of Allah for you Muslim brothers who are yearning to stand guarding the frontiers in the Cause of Allah. Some of them are quoted in: "Al-Targhib wa Al-Tarhib" by Al-Hafiz Al-Mundhiry **(may Allah be merciful to him).**

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It is narrated on the authority of Sahl ibn Sa`d **(may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said,** "Ribat (guarding the Muslim frontiers) in the Cause of Allah for one day is better than this world and whatever is on it; and the place occupied by the whip of one of you in Paradise is better than this world and whatever is on it; and a morning or an evening's journey that a Servant travels in the Cause of Allah is better than this world and whatever is on it." **(Related by** Al-Bukhari, Muslim, Al-Tirmidhy, **and others)It is also narrated on the authority of** Salman **(may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) saying,** "Ribat (guarding the Muslim frontiers) for one day and night is better than Sawm (Fasting) for one month and standing its nights in prayer. Anyone who dies doing it will continue to receive the reward for that deed he used to do and will continue to have his Rizq (sustenance) and will be safe from Fitan (trials of death and within the grave)." **(Related by** Muslim - **this is his wording -** and Al-Tirmidhy, Al-Nasa'y, and Al-Tabarany - **who adds:** "...and he shall be resurrected on the Day of Judgment as a martyr."

Similarly, it is reported on the authority of Fadalah ibn `Ubayd **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,** "The deeds of every deceased person are sealed by their death, except for the one who dies as a Murabit (person guarding the Muslim frontiers) in the Cause of Allah; his deeds will continue to be grown (increased) for him until the Day of Resurrection and he will be safe from the Fitnah (trial) of the grave." **(Related by** Abu Dawud and Al-Tirmidhy, **who said it is a Hasan Sahih Hadith [good authentic Hadith]** and Al-Hakim **who said, "It is a Sahih (authentic) according to the conditions of** Muslim." Ibn Hiban **in his "Sahih [Book of Authentic Hadith]"added at the end that he heard the Messenger of Allah (peace be upon him) saying,** "The Mujahid (striver/fighter in the Cause of Allah) is the one who struggles against themselves for the Sake of Allah (may He be Glorified and Exalted)." **This addition is reported in some of the copies of** "Jami` Al-Tirmidhy")

Also, it is reported on the authority of Abu Al-Darda' **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,** "Ribat (guarding the Muslim frontiers) for one month is better than Sawm (Fasting) for lifetime, and anyone who dies as a Murabit (person guarding the Muslim frontiers) in the Cause of Allah will be safe from the greatest terror (on the Day of Judgment), and will be given his Rizq (sustenance) from Paradise in the mornings and evenings, and will continue to receive the reward (promised) for a Murabit until Allah (may He be Glorified and Exalted) resurrects him." **(Related by** Al-Tabarany **and his narration is Thiqah [trustworthy])**

It is also related on the authority of Al-`Irbad ibn Sariyah **(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,** "(The reward for) every deed ceases (to increase) on death of its doer, except for the Murabit (person guarding the Muslim frontiers) in the Cause of Allah,

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for his deeds continue to be grown (increased) for him and he continues to have his Rizq (sustenance) until the Day of Resurrection." (Related by Al-Tabarany in "Al-Mu`jam Al-Kabir"with two Isnads [chains of narrators], the narrators of one of the them are Thiqah)

It is also narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, "Anyone who dies as a Murabit (person guarding the Muslim frontiers) in the Cause of Allah will continue to receive the reward for his righteous deed that he was doing, and he will continue to have his Rizq (sustenance), and will be safe from Fitan and Allah will resurrect him on the Day of Resurrection secure from the great panic." (Related by Ibn Majah with a Sahih Isnad, and Al-Tabarany in "Al-Awsat" with a longer narrationwhich states, "If a Murabit dies while in Ribat he will have a reward recorded for him for his deed until the Day of Resurrection, and will be given his Rizq (sustenance) in the mornings and evenings, and will be married to seventy Hurs (women of Paradise with large black eyes) and it will be said to him, 'Stand, intercede,' until Judgment ends." The Isnad of Al-Tabarany is close)

Similarly, it is reported from Ibn `Abbas (may Allah be pleased with them both) that he heard the Messenger of Allah (peace be upon him) saying, "Two eyes that shall not be touched by the Fire: an eye that wept out of fearing Allah and an eye that spent the night guarding in the Cause of Allah." (He said it is a Hadith Hasan Gharib [a good Hadith that is strange to come from this chain of narration])

Likewise, it is narrated on the authority of Anas ibn Malik (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Two eyes that shall never be touched by the Fire: an eye that spent the night watching in the Cause of Allah and an eye that wept out of fearing Allah." (Related by Abu Ya`la and its narrators are Thiqah, and Al-Tabarany in "Al-Awsat",but his narration states, "Two eyes that shall not see the Fire.")

Moreover, it is reported on the authority of `Uthman (may Allah be pleased with him) that he heard the Messenger of Allah (peace be

upon him) saying,﴾"Guarding for a night in the Cause of Allah is better than one thousand of nights whose nighttime are spent in prayer and their daytime in Sawm (fasting)."﴿(Related by Al-Hakim who classified its Isnad as Sahih)

There are many Hadith conveying the same meaning. I hope that what we mentioned here serve as sufficient knowledge for those who desire to do good.

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We ask Allah to guide the Muslims to have good understanding of His Din, gather them on the Guidance, unite their rows and their words on the Truth, make them adhere to His Book and the Sunnah of His Prophet (peace be upon him), to be governed and judged by the Shari'ah and gather on it, and cooperate through it. He is All-Bountiful and Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

An interview by the Pakistani magazine: "Takbir"

Conducted with His Eminence Shaykh 'Abdul 'Aziz ibn 'Abdullah ibn Baz

This is the answer given by the Chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance to the questions submitted by Mr. Salah Al-Din, the editor of the Pakistani magazine: "Takbir".

The first question: What are your recommendations in regard to saving the Islamic Ummah (nation based on one creed) from disputes, racism, and adopting Madh-habs (schools of Jurisprudence)? How can the Ummah be united once again?

Answer: In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah and peace and blessings be upon the Messenger of Allah, Muhammad, and his family and Companions. My recommendations on this subject is that importance should be given to calling all nations to Tawhid (belief in the Oneness of Allah/ monotheism), sincerity to Allah, adherence to His Shari'ah (Islamic law), and avoidance of what opposes it. This is what will unite the Ummah on Al-Haqq (the Truth) and remove disputes and fanaticism in relation to the Madh-habs. The aim is to invite all Muslims to follow uprightly the Din (Religion) of Allah, uphold His Shari'ah, and co-operate in piety and righteousness.

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If this is achieved, the diverse groups and words will be united into one body, one edifice and one force against their enemies. However, if everyone fanatically follows their Madhab, shaykh, or opinions that conflict with what the Salaf (righteous predecessors) established, this is what leads to dissension.

Therefore, it is obligatory upon the Muslim scholars, Du'ah (callers to Islam), and rulers to stand shoulder-to-shoulder and call all people to Al-Haqq, and to adhere to and follow it. The aim for all Muslims should be to obey Allah and His Messenger, abide by the Book of Allah and the Sunnah of His Prophet (peace be upon him), and be on their guard against whatever contradicts them. This is the only way to unite the words and battalions of Muslims and grant them victory over their enemies. May Allah grant us success!

Question two: What are the measures that should be taken in dealing with non-Muslims in Muslim communities to preserve the Islamic entity, civilization and ethics?

Answer: The way to achieve this goal is to call non-Muslims to the good and right path, explain to them the true religion and teachings of the Prophet (peace be upon him), which came up with, in a way that they can understand and point out to them the virtues of Islam so that they may enter into the Religion of Allah and get out from the darkness of Shirk (associating others with Allah in His Divinity or worship), ignorance, and injustice into the light of Tawhid (belief in the Oneness of Allah/ monotheism), Iman (Faith/belief) and justice of Islam. If they accept Islam and adhere to the Religion of Allah, they are welcome; otherwise, they should be deported to non-Muslim countries, if they are not natives of the country.

This is the best way to get rid of the evils of the Kafirs (disbelievers/non-Muslims). Likewise, one should take to call them to Allah, enlighten them about His Religion through good ways, point out to them the virtues of Islam, treat them with justice and give them their rights over Muslims, so that they may accept Al-Haqq (the Truth) and abandon their falsehood to embrace the religion of truth, guidance and happiness.

This can be done if Muslims have the power to do so; otherwise, Muslims should fear Allah, become righteous, be cautious from the evils of their enemies, and do their best to call them to Allah and to shun way from intermixing, befriending or imitating them, so that Muslims would be safe from their plots and would not be deceived by their falsehood. May Allah grant us success! This is what Muslims outside the Arabian Peninsula **should do with the Kafirs; as for within** the Arabian Peninsula, **the Kafirs should be denied access to it, for the Prophet (peace be upon him) forbade that they stay in it and ordered that only Islam should be there, for no two religions should exist there. The Prophet (peace be upon him) ordered Muslims to expel** the Jews, Christians **and other non-Muslims from the Arabian Peninsula. They may enter it just for an incidental need, then they should leave again, as it was reported that** \`Umar **(may Allah be pleased with him) allowed the merchants to enter for a specified term and then go back home. The Prophet (peace be upon him) also admitted** the Jews **to work in Khaybar when he needed them and then** \`Umar **drove them out.**

In conclusion, the Arabian Peninsula **should not be a room for two religions; that is because it is the stronghold and springhead of Islam and so the Kafirs should not be given access to it except temporarily on account of a necessity recognized by the ruler, as** \`Umar **did with the merchants and as**

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the Prophet (peace be upon him) did with the people of Khaybar, **until Muslims were able to do without them and then** \`Umar **(may Allah be pleased with him) evacuated them.**

The citizens of the Arabian Peninsula **should help the ruler and do their best not to bring contract with or employ the Kafirs and to replace them with Muslim workers for they should be enough. They should select the well-mannered and religious Muslims, for some are Muslims by name, not in practicality. Those who bring laborers should seek only the good and well-mannered Muslims. Allah is the Only One sought for help!**

The third question: Muslims who come to the Two Holy Mosques (the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah) feel uneasy about the constantly increasing flow of non-Muslims to this country; did you warn the government against these risks?

Answer: Yes, Muslims felt the danger of these Kafirs, so the ruler of the country stressed the importance of purging the Arabian Peninsula of all Kafirs, taking care not to let them enter or reside in it. The ruler agreed upon minimize their numbers and promised to take care of this matter and not to bring any workers except where necessity demands. May Allah grant him success and help him work for the good of the society!

The fourth question: What responsibilities are obligatory on us in regard to Islamic Jihad (fighting/striving in the Cause of Allah) in Afghanistan? What efforts have you exerted in this regard until now?

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Answer: Undoubtedly, the Jihad in Afghanistan is **an Islamic Jihad, and it is obligatory on all Muslims to encourage and support it. They are Muslims who are fighting aggressive and evil enemies, who are the worst and the most despicable Kafirs (disbelievers). They are also the most powerful, so there is an unequal balance of power between the two sides. May Allah grant victory to and support our fellow Muslims who are fighting in His Cause.**

It is, therefore, obligatory upon all Muslims to help and assist them with financial, physical, advisory, mediatory, or any other type of support. This is the obligatory duty of all Muslims. The state (may Allah grant it success) has urged the Saudi people to help them and has collected a great deal of aid for the Mujahidin (strivers/fighters in the Cause of Allah) and it is continuing to do this through the brothers in the kingdom. The state (may Allah grant it success) is encouraging the people to do this and helps in delivering the aid to the Mujahidin and Muhajirun (believer's who have migrated to an Islamic land), because they are in dire need of it, and this is a duty on everyone.

We ask Allah to help us continue helping our brothers and to give them victory; to assist them to achieve in their lives security, happiness and victory over their enemy, and to disgrace the enemies of Islam, wherever they are, subdue them and help us against them. May Allah double the reward for those who help them; indeed He is the Best to be asked.

The fifth question: What are the successfully effective methods for practicing Da‛wah (Call to believe in and worship Allah) in the present time?

Answer: The most successful and beneficial way for Da‛wah in the present time is to utilize the mass media. It is successful, although this can be a double-edged sword. But as long as the media such as radio, press, and television are used for Da‛wah to Allah and to guide people to the teachings of the Messenger (peace be upon him), this is certainly a great achievement through which Allah benefits the Ummah (nation based on one creed), wherever they are.

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It can also benefit non-Muslims, to help them know about Islam, understand it, learn its virtues, and realize that it is the only way to success in this life and the Hereafter.

Du‛ah (callers to Allah) and the Muslim rulers are obligated to participate in this, as much as they can, making use of the radio, the press, the television, the speeches delivered in gatherings, and also through broadcasting the Friday Prayer Khutbah (sermon), and other means that will convey Al-Haqq (the Truth) to people in all the spoken languages, until Da‛wah and advice reach the whole world in their own languages.

This is obligatory upon all the scholars, Muslim rulers, and Du‛ah to Allah (Glorified and Exalted be He) who are able to do it, until the Message has spread throughout the world and in all the spoken languages. This is the Conveyance of the Message that Allah (may He be Praised and Exalted) orders when He says: ﴿ O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. ﴾ **The duty of the Messenger (peace be upon him) was to convey the Message, as did all the Messengers of Allah (peace be upon them) and so should the followers of the Messengers. The Prophet (peace be upon him) said,** ﴿ "Convey (what you know) from me, even if it is a single Ayah (i.e., Qur'anic verse, any prophetic teaching)." ﴾ **When the Prophet (peace be upon him) delivered a Khutbah to the people, he used to say,** ﴿ "Let those present inform those who are absent, for perhaps the one informed comprehends (it) better than the one who heard (it)." ﴾

Therefore, all Muslims, whether they are rulers, scholars, business people, or others, are obliged to convey on behalf of Allah and His Messenger (peace be upon him) this Din (Religion) and to explain it to people in the various living languages, in a clear way.

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They should explain the merits of Islam, its rulings, benefits, and truth, so the Message may reach its enemies, those who are ignorant of it, and those who seek to know it. And Allah is the One who grants success!

Finally, I advise my Muslim brothers in Pakistan, Bangladesh, **and everywhere to have Taqwa (fear Allah as He should be feared), act in accordance with Allah's Shari‛ah, observe what Allah enjoins and refrain from what He forbids, avoid any form of Shirk (associating others with Allah in His Divinity or worship), be it small or great, minor or major, and devote ‛Ibadah (worship) purely to Allah Alone in all times and circumstances. I give the sternest warning against what many people fall into, of becoming attached to or seeking the help of the dead, whether the prophets, the Awliya' (pious people), or others, as I also warn them of becoming attached to trees, stones, idols, or other inanimate objects, because ‛Ibadah is the Exclusive Right of Allah Alone, with no partner or associate. Allah (Exalted be He) says:** ﴿ And your Lord has decreed that you worship none but Him. ﴾ **Allah (Exalted be He) also says:** ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾ **He (may He be Praised) also says:** ﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾

Therefore, it is obligatory upon all humans and Jinn to dedicate ‛Ibadah to Allah Alone, no one else besides Him, and to fulfill all the Rights owed to Allah, which He has enjoined on them, such as Salah (Prayer) and the other acts of ‛Ibadah. They also have to avoid what Allah prohibited and to follow Al-Haqq and be patient with it. They should co-operate in piety and Taqwa wherever they are and to well comprehend their Din.

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They should also strive to recite the Qur'an and contemplate and understand its meanings, and act upon its teachings, because it is the Book of Allah, in which there is guidance and light. The Prophet (peace be upon him) said in the Farewell Hajj, ﴿ "I am leaving you that which, if you adhere to it, you will not go astray: the Book of Allah." ﴾ **Allah also says:** ﴿ Verily, this Qur'ân guides to that which is most just and right ﴾ **He (may He be Praised) also says:** ﴿ Say: "It is for those who believe, a guide and a healing." ﴾

It is obligatory on all Muslims to contemplate and understand the Qur'an, and act according to it. The same applies to the Sunnah of the Prophet (peace be upon him). They should study and memorize what they can of the Hadith and act according to them. They should resort to the authentic Sunnah to understand the Qur'an, as it is the second revelation and the second source of the Shari'ah, which is obligatory to be referred to for explanations of what is not clear in the Qur'an and its rulings.

This is my advice to all Muslims and they should not be preoccupied with worldly life and desires and become heedless of the Hereafter. It is obligatory that they should use this world for attaining the Hereafter, and make it their bridge to the Hereafter, for them to achieve success and enter Jannah (Paradise). Allah is the Only One who grants success. May peace be upon our Prophet, Imam (leader), and master Muhammad ibn 'Abdullah, and upon his family, Companions, and those who follow him in righteousness.

Praise be to Allah, this is the end of the second volume and the third volume follows, beginning with Tawhid (belief in the Oneness of Allah/ monotheism) and what is related to it from the collection of Fatwa (legal opinions issued by a qualified Muslim scholar) and articles by Shaykh 'Abdul 'Aziz ibn 'Abdullah ibn 'Abdul-Rahman ibn Baz.